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Bethlehem's Crib--School of Realism

MODERN PSEUDO-REALISTS IGNORE IT

Liam Brophy, Ph.D.—Dublin, Ireland

THE FIRST STEP TOWARDS the interior victory over today's contradiction begins from the awareness and acceptance of human reality in its fulness. . . With a mind free and open to all possible greatness, the Christian has only to bow before the Crib of Bethlehem to learn the truth about human nature, summed up, as in a visible synthesis, in the new-born Son of God."

So the Holy Father spoke in his Christmas Message of 1956 in which he contrasted the realism of Christianity with the pseudo-realism of the men of "the second technical revolution," who plan to build a perfect, painless world in spite of "the bitter reality of the long years of grief and ruin, with the resulting fear—become greater in these last months—of not succeeding in founding even a modest beginning of harmony and lasting peace."

The Rejection of Reality

It is one of the many curious ironies of our time that the materialists, who deny the reality of the most important part of man, his soul, pride themselves on being the true realists. The men to whom the Pope referred, the technicians, take a very small view of life and loudly claim to comprehend reality. Like the Communists, with whom they are in complete agreement in many essentials, they reject history and deride the importance of the great era which was born with Christ in Bethlehem. "They reject the invitation of Heaven to come to Bethlehem where, and where alone, man can learn 'what has come to pass, and what the Lord has made known to us,' that is, reality complete and objective as it concerns us."

It is in their attitude to human nature that the false realists, in the East and the West, show

themselves most unrealistic. The Reds believe, since Marx so told them, that once the *bourgeoisie* are eliminated, the world will enjoy perfect peace under the dictatorship of the proletariat. The flood of hate and vengeance utilized to sweep away Capitalism will suddenly dry up, and a benign brotherliness will as suddenly begin to operate.

As the Marxists believe in the final perfectibility of man through change in social conditions, our false realists believe that man can be perfected through certain physiological and psychological adjustments. Being technicians, they regard man as no more than a complicated mechanism, and his very obvious predisposition to evil (in which we recognize the effects of original sin) as simply the defects of a machine to be remedied by advancing technical knowledge. "They ascribe perverse inclinations only to morbid sickness, to a functional weakness which of themselves can be cured," said the Pope. "And they assure us that, although the laws are not yet fully known to which man is subject in his relations with the world surrounding him and which affect the very depths of his soul, still they will arrive at a complete cure of these present deficiencies. It will be necessary, they add, to await the day in which from the full knowledge of man's interior mechanism there will arise the therapeutic art of curing his morbid moral dispositions."

Christian Realism

But it is by applied sanctity and not applied science that man recovers his lost dignity. The crib is a revelation of reality: that Christ entered human history in order to redeem our flawed and

fallen nature. The Church, under Divine guidance and from the experiences of her long history, has that realistic attitude toward human nature expressed by Chesterton when he said: "There is one defect about man, the image of God, the wonder of the world, the paragon of animals—he is not to be trusted." The Christian is neither as optimistic as those who, from Rousseau to the Reds and the self-styled realists, believe that human nature is essentially good and merely needs a little adjustment to make it perfect, nor as pessimistic as those who believe we are heading for perdition, and shriek, like one disappointed publicist, about the implacable enemy kicking our doomed formicary to bits. The Christian occupies the excellent vantage point of the Church's golden mean. But that does not mean that he is to look with indifferent neutrality on the present conflict of opposites, for, as the Pope's message declares, "he is not permitted, nor ought he be permitted, to exempt himself from contributing to its (the modern contradiction's) solution externally. However, the first obligation of a Christian would be to persuade the man of today not to look on human nature with a systematic pessimism, nor with a gratuitous optimism, but rather to recognize the real dimensions of his power. . . . To fulfill this obligation with enlightened charity, it is fitting that the Christian should know in a very concrete manner the so-called modern man's way of thinking which is far from realistic in its attitude towards sin."

The Social Problem

The false realists show the same facile optimism in their approach to social problems as in their attitude to human nature. "The adherents of this so-called realism assure us that, in order to avoid such consequences (the abuse of power and suppression of the individual), it is sufficient to insert, almost mechanically and in a mere automatic fashion, the principle of personal responsibility and that of the balance of energies in the complex of community life." But this, surely, is the most pathetic fallacy of all, and a piece of childish make-believe. How facile the modern attitude seems beside the firm realism of Newman: "Quarry the granite rocks with razors or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to con-

tend against these giants, the passion and the pride of man."

The Technicians Reject Tradition and History

Another error of so-called realistic thought condemned by the Pope is "the claim to create a society entirely new, without taking into account the historic reality of man, neither the reality of his free act which determines it nor of the religion which this liberty fosters and approves." The planners of the new society reject historical reality, free act and religion, and put all their trust in technological ability. The social technician is contemptuous of tradition, especially Christian tradition. He denies that history contains any lessons for the present or the future. All that is needed is an amount of social engineering to renew the face of the earth and the nature of man. In this the false-realists are consistent in their folly; for, if they deny the sacred reality of the spirit, free will and the Incarnation, it ought be as simple as assembling a machine to recast society on mechanistic lines. To those who deny the fall of man and the Incarnation, history is meaningless. To the Christian, history resembles a march; to the modern realist it is a milling mob.

Anatole France once said that every baby is born with a beard, that is, he brings with him the inherited tendencies of long generations of ancestors. It is the same with human societies—they are the slow creations of long generations of human labor and suffering, trials and triumph, and of deeply-cherished traditions. Succeeding generations furnish their strata, and, as the Pope declared, "only by supporting the new foundations on those established strata is it possible to construct something still new." Even the pagan Cicero declared long ago: "History is the witness of centuries, the torch of truth, the sound of memory, the teacher of life, the interpreter of the past." (*De Oratore* II.2)

It is to be regretted that not a few American universities share the social technicians' contempt for history as useless. And yet history is, as Droysen declared, *Das "gnothi seauton" der Menschheit, ihr Gewissen* (The "know thyself" of mankind, its conscience). There are numerous philosophies of history current in our time—more than at any other period of history—an indication that men of intellect are making a sedulous

search of the past in order to derive some lesson for the future. Historicism is the new science called into being to study historical processes in order to discover patterns of history, and from those to direct the course of the future by avoiding the pitfalls of the past.

The Christian has merely to kneel before the Grib to be reminded that there is a purpose and direction in human history which, if it did seem to repeat itself in fatalistic circles before the Incarnation, took a straight course after that Divine Event in accordance with the Divine injunction to seek perfection; and the way towards perfection is an upward direct course. "Beyond doubt," said the Holy Father, "the Christian does recognize and respect the rule of history over the present and the future of human society, because the believer cannot ignore and reject all that is truly reality. He knows that, at the foundation of human reality and society, there is not an event happening according to mechanical necessity, but in accordance with the free and ever beneficent action of God. There at the manger of Bethlehem the deep sense of man's history, past and future, is transformed into human shape and embraces its present, however sad, which the Christian approaches in the consoling conviction of security."

The Bitterest Contradiction

The bitterest contradiction behind the unreality of the realists is that, in spite of all their plans and promises to build a new world on foundations of peace and material prosperity, mankind suffers under an almost intolerable burden of insecurity. "Those who through atheism, in theory or even in practice, make gods of technology and the mechanical progress of events, inevitably end by becoming enemies of true human liberty, since they deal with mankind as with inanimate objects in a laboratory."

It is unrealistic to suppose that the contradictions of our time can be solved by human means alone; to think that they can be overcome by intensifying the very processes which created them; to believe that human nature is flawless and that technology can reject the great traditions of history in creating a new world. But it is realism of the most beneficent kind to acknowledge the limitations of human nature, our responsibility to God and our fellow men, our freedom of choice and our duty to direct history towards the Divine intent. Contradictions are multiplied in our time; but we have an assurance and a hope which the world cannot give that "the crooked ways shall be made straight and the rough ways smooth." (*Luke iii, 5*)

The Monastic Republic of Mount Athos

THE UNIQUE ALL-MALE WORLD

S. Bolshakoff, Ph.D.—Oxford, England

THE MONASTIC REPUBLIC of Mount Athos, an autonomous area within the Kingdom of Greece, is quite unique. It is a Christian Tibet, a theocratic state, much smaller than the pagan Tibet but certainly more extraordinary. The Republic is an all-male world: women are not allowed, nor are cows, mares, she dogs or cats. Only human males inhabit this strange world; and they must be adults. There are no roads and, therefore, no cars or lorries. Factories, planes and steam-propelled vehicles are conspicuously absent.

The first impression which strikes any visitor to Athos is its peace and silence. This remarkable Republic, inhabited solely by monks and a few laymen, has existed over a thousand years.

Its organization and history are remarkable on many counts. A veritable paradise as far as nature is concerned, Mount Athos is also a miraculously surviving corner of the Byzantine Empire. Its twenty sovereign monasteries and numerous *sketes* and cells boast of several churches of great beauty, priceless frescoes and mosaics, reliquaries, ikons and vestments. The Athonite libraries house thousands of Greek, Slavonic, Georgian, Russian, Rumanian and other manuscripts, illuminated and otherwise. These priceless manuscripts are varied: biblical, patristic, liturgical, mystical, classical, etc. Nowhere in the world is there such a vast collection of ancient manuscripts of the highest value. Mount Athos is truly a happy hunting ground for scholars.

Catholic Interest in Athos

As I stated in a recent lecture in Paris, there are three Mounts Athos. The first is the Athos of tourists, well-known from guide books and articles in the popular press. The second is that of scholars, artists, musicians, etc. This Athos is less known than the first. Nevertheless, there is a vast amount of literature on the subject. The third Athos, that of mystics, is hardly known. The road to this third Mount Athos is long and difficult, and the gates thereto are narrow and hard to find. A very few people are able to gain access to it. Yet it is not only the most interesting but also the most wonderful and satisfying. This is not merely my personal opinion or that of Orthodox devotees, but is shared by some renowned and saintly Catholic divines. I shall quote only three views on the subject. They are expressed in letters to me from three very well-known Catholic contemporary mystics. The first, a Cistercian abbot, wrote: "How instructive and profitable must be your description of talks with the Athonite mystics. We can probably say that Mount Athos is at present the capital of Christian mysticism and, in any case, one of its most important centers."

My second friend, a Superior General of a religious order, stated: "Details which you gave to me on the Republic of Mount Athos much interested me. I can see that you worked there in many fields, intellectual and spiritual. It is a good thing to use for our spiritual progress the knowledge brought to us by such learning. You added to your scholarly research a study of mysticism by which you do not seek merely to construct one more system of thought, but to use this knowledge for a personal search of God. Taking interest in your research and wishing you every success in your scholarly research, I wish you much more success in your personal search for God and for a living contact with Him. Everyone can progress indefinitely in this way if he himself will not stop a single day en route, saying: 'This is enough.'"

My third friend, who occupies an important position in the Church and is himself a great scholar as well as mystic, wrote in the same vein: "I was much interested in your research done in the libraries of Mount Athos and in your discoveries. No doubt, your notes can be used for many studies, books, etc. Yet, I am convinced that your life among those saintly people and your talks

with them are nearer to your heart and are far more profitable spiritually than mere research. How much I myself would like to spend some time in the atmosphere of peace and silence which is proper to Mount Athos!"

Mount Athos is a peninsula in Northern Greece situated between the 40th and 41st northern parallels. The length of the peninsula is about 48 klms., while its width varies from 5 to 9 klms. The peninsula originates in low hills on the isthmus, which is 2 klms. broad, and terminates in the peak of Mount Athos which reaches 2,033 meters in altitude. The Monastic Republic is very mountainous country. On the sea coast the climate is sub-tropical, mild in winter and hot in summer. Palms, orange and lemon trees, laurels, myrtles, as well as olive trees flourish on the coast, while the mountains are covered with magnificent chestnut, oak and pine forests.

History

The population of the Republic was 4,858 in 1930. It is about a half that figure today. The peninsula has been inhabited from very remote times. In the classical age it contained nine cities which were conquered by the Persians. The Athonite cities took part in the Peloponnesian War, and later were subjugated by the Macedonians and the Romans. The barbarian invasion led to the depopulation of the peninsula which was gradually occupied by monks who liked its solitude. St. Peter of Athos, the first known solitary of the Holy Mountain, flourished in the IXth century. During that century a number of eremites dwelt in Athos, living in the vicinity of each other and forming monastic colonies or *laures*. The first *cenobium* was founded at the end of the same century by John Kolovos. In the next century there were enough monks in Athos to warrant a more elaborate organization. Karayes was made the capital where the monastic government, *geronton cathedra*, headed by a *protos*, was established.

St. Athanasius of Athos, native of Trebizond and friend of the Emperor Nicephoros Phocas, was the real founder of the Monastic Republic. Nicephoros wished to found a great monastery in Athos to commemorate his conquest of Crete from the Arabs. He commissioned his friend, Athanasius, to found such a monastery. The latter did so and thus the Great Laure, or primary monastery of Athos, came into being. St. Athan-

asius wrote the first rule for his monastery which was inspired by those of St. Basil the Great and St. Theodore Studite. According to this rule, the Laure was to be a *cenobium* with the abbot for life. The perpetual abstinence from meat, severe fasts, manual labor, long vigils and prayers were prescribed. The abbot was assisted by a council of fifteen monks. The number of monks residing in the monastery was fixed at eighty; the number of those living in cells was likewise defined. Eremitical living was allowed for those who spent at least five years in the monastery.

On December 10, 969, Nicephoros was assassinated. His heir, John Tsimiskes, remained as friendly to Mount Athos as Nicephoros himself. The representatives of the older, eremitical tradition objected to the innovations of Athanasius and wanted him to leave Athos. The Emperor sent a commission to study the situation on the spot. The commissioners assembled all the abbots of Athos and composed the first *typikon* or constitution of the Monastic Republic. The Emperors confirmed this constitution in 972. St. Athanasius was the victor. An annual chapter was fixed for August 15. The rights and duties of the *protos*, the superior general of his chapter, and of the abbots were defined. The length of the novitiate, the manner of monastic administration and the mode of living were likewise established. The constitution prohibited entry into the Republic to women, eunuchs, beardless men, children and all females of domestic cattle and birds. Mount Athos became an all-male world.

Once the constitution was adopted and good government established, the Republic began to grow. Lovers of the religious life started to come to Mount Athos from all parts of the Byzantine Empire and even from Italy, Georgia, Armenia, etc. Great monasteries were founded one after another: Vatopedi in 985; Iviron before 984; Dochiariou in 1030; Esphigmensu in 1045; Kostamoniton in 1050, etc. The number of monks increased rapidly, Great Laure alone had 700. Various abuses, however, began to creep in. A new *typikon*, published in order to eradicate them, was proclaimed in 1046. Instead of 58 monasteries the new *typikon* recognized 180. In the XIIIth century the Slavs began to settle in Athos. In 1169 the great Russian monastery of St. Panteleimon came into existence. Prince Rastko of Serbia, afterwards St. Sabas of Serbia, became monk at St. Panteleimon's. In 1198 the great Serb monastery of Chilandari was founded. In

the XIIIth century the Monastic Republic suffered from looting by the crusaders who founded the Latin Empire of Constantinople. Pope Innocent III severely condemned the Western knights who tried to rob the monasteries.

After the fall of the Latin Empire the Monastic Republic suffered from the depredations of the Catalan pirates in 1308 and 1309. In the XIIIth century Simonos Petras, Pantokrator and Dionision were founded, followed in the XIVth century by Gregorion. At the very end of the XIIIth century St. Gregory Sinaita, celebrated Byzantine mystic and monk of Mount Sinai, came to Athos and founded his mystical school. He was followed by another great mystic, Gregory Palamas, a Byzantine aristocrat. Palamas became abbot of Esphigmenon and afterwards Archbishop of Thessalonika. He is well-known for his part in *hesychast* controversies. The latter were started by an Italian monk, Barlaam of Calabria, who attacked the monks of Athos for their method of interior prayer. The two Athonite monks, Moses of the Laure and Dorotheos of Vatopedi, attended the Council of Florence in 1439 and signed its decrees. During the XIVth century Mount Athos was protected and richly endowed by the kings of Serbia. At the end of the Byzantine period nineteen out of twenty sovereign monasteries now existing, were founded.

In 1453 the Ottoman Sultan, Mahomed II, Conqueror of Constantinople, published a *firman* which confirmed the constitution and autonomy of the Monastic Republic. The Turks, however, greatly impoverished the Monasteries by their heavy taxes. In 1575 a new *typikon* was published. It aimed at correcting various abuses, particularly the *idiorrhymic* monasteries. In the latter, every monk lived according to his own taste and on his own means. These monasteries had no abbots, but were administered by a committee which was re-elected every year. Meat was allowed and fasting was curtailed. During this period many monks in search of perfection began to leave the monasteries and to found *sketes* for a more austere life. The first Athonite *skete*, that of St. Anne's, was founded in 1572. The Georgian kings, Rumanian princes and Russian Tsars replaced the Byzantine emperors as protectors and benefactors of the Holy Mountain.

In 1821 the Greeks began their War of Liberation. The Greek monks of Athos took part in the conflict with fervor. On December 28, 1821, the Turkish troops occupied Mount Athos, burned

and looted some monasteries, and remained in occupation of the Holy Mountain until 1830. By this time nearly all the monks left their Republic, having been sentenced to pay the heavy fine of 1½ million piastres. Yet, only three years after the Turks left Athos, there were 2,500 monks in the monasteries. The XIXth century saw a remarkable growth of Russian monasteries on Athos, resulting in troubles with the Greeks who suspected that the Russians had designs of dominating the Republic. On November 2, 1912, the Greek army occupied Mount Athos during the First Balkan War. The London Peace Conference of 1913 recognized the autonomy and neutrality of Mount Athos. On May 10, 1924, the Extraordinary Chapter of the Monastic Republic adopted the present constitution which was confirmed on September 10, 1926, by the Greek Government.

Regimen

According to the present constitution, the peninsula of Athos constitutes the territory of the Monastic Republic which is an autonomous area within the Kingdom of Greece. Ecclesiastically the Republic depends on the Patriarch of Constantinople. All the monks are considered to be Greek subjects. The territory of the Republic is divided among the twenty "sovereign" monasteries, very much as Switzerland is divided into Cantons. These monasteries send one deputy each to Karayēs, the monastic capital, where they form the *Holy Kynote*, which is at once a parliament and the permanent Chapter General. A committee of four members of the *Kynote* forms the *Epystasia* which is the Athonite Council of Ministers or *Definitorium*. One of the *Epistates*, called a *protoepistate* or *protos*, presides over the meetings of the *Epystasia* and of the *Kynote*. He is the president or Abbot General of the Monastic Republic, and is elected for one year only. The Greek State is represented in Karayēs by a governor.

Of the sovereign monasteries eleven are *cenobitic* and nine *idiorrhythmic*. Less than half the monks live in these sovereign monasteries, while the remainder live in their dependencies consisting of 12 *sketes*, 204 cells and 456 *askytias*. The *sketes* are similar to the sovereign monasteries and may be very populous. They enjoy internal autonomy, but do not take part in the government of Mount Athos. The cells are small monastic institutions housing from three to six monks,

sometimes more. The *askytias* are intended for eremitical or semi-eremitical living. These dependencies are governed by many different regulations.

All Orthodox nations are represented at Mount Athos. The Greeks own 17 sovereign monasteries, 2 *sketes* and 154 cells. The Russians have one sovereign monastery, 2 *sketes* and 31 cells. The Bulgarians have one monastery, 1 *skete* and 6 cells. The Serbs have one monastery, while the Rumanians have 2 *sketes* with 12 cells, and the Georgians one cell. In the Middle Ages the Italian Benedictines were also settled on the Holy Mountain. They were Latin in rite but took part in the government.

Present Status

The present time is a difficult period for the Monastic Republic, not the first in its millenary history, by any means. The monasteries have permanently lost their vast estates outside the peninsula and its environs. In the relatively recent past they still possessed vast estates in Turkey, Russia, Rumania and other countries outside of Greece. The Communist regime confiscated all such property in the countries where this regime prevails. The Turks took over the estates in their country after the Greek disaster in Anatolia in the early 'twenties. In Greece itself the government absorbed the monastic estates which were used for the resettlement of Greek refugees from Turkey. The Greek State, it is true, pays an annual compensation for the estates.

The monks, however, did not suffer greatly from the confiscation because their numbers have dwindled greatly. There were 2,500 monks in 1833. In 1903 the Russian monks alone numbered 3,496, and the Greeks, 3,276. There were also numerous Rumanians, Bulgarians, Serbs and others. It is doubtful that there are now more than 2,000 monks all told. Moreover, most of them are quite old. The Communist regime at first halted the influx of Russian postulants; then they prevented the Rumanians, Bulgarians and Serbs from entering. The influx of Greek postulants has also greatly diminished. Greek vocations are now attracted to newly founded active congregations, such as the Confraternity of *Zoe*, the *Apostiliki Diakonia*, and so on. Contemplative life is finding fewer vocations. However, a turn for the better is now noticeable. In its long history the Republic nearly died out at least twice.

(To be concluded)

Valiant Herald of Truth

POPE PIUS XII IN THE ERA OF MASS MEDIA OF COMMUNICATION

Rev. Vincent A. Yzermans*—Swanville, Minn.

Use and Abuse

FREEDOM OF THE PRESS is sacred to every American. It is rooted in our historical beginnings. It is conditioned, however, by the responsibility that the press itself is willing and ready to assume. Both the extent of the mass media of communications and the abuses that can arise from big business are dangers that threaten the freedom and the future of the communications world today.

Pope Pius XII himself has had no little experience in the field of mass communications. In his own life he has shown an amazing energy and eagerness in the employment of the media themselves. It is no exaggeration to say that no Pope in history has met and talked to as many people as he has. His addresses alone, to every kind of group imaginable, total over fifteen thousand for the eighteen years of his pontificate. Although his predecessor had Marconi install the radio station in Vatican City, it is Pope Pius XII who has used it to address conventions and congresses scattered throughout the five continents of the globe. He is the first Pope to have used television, beginning with his memorable address to the French people as early as April, 1949.

Pope Pius XII, too, has constantly received a good press. Never has a Pope received the publicity—and all favorable, at that—which he has throughout the past eighteen years. Many times he has been the subject of feature stories in such leading American magazines as *Look*, *Life*, *Time*, *Newsweek* and the *Saturday Evening Post*. There is not a week goes by that does not have Pius XII in the headlines of both the secular and religious press. For example, in 1956 the *New York Times* contained two hundred and forty-two news items, one editorial, the text of four addresses and fourteen illustrations of Pope Pius XII. Who can number the times he has been seen on the television screen? Who can forget the impressive solemnity of his presence in the cinerama production of the *Seven Wonders of the World*? As much as Pope Pius XII has used the mass media, he has also been used by the mass media.

When one further considers the Pope's office as universal teacher, one is not surprised to see how frequently and skillfully he uses the media. Conscious of his office as supreme teacher, the Pope readily adopts any and every instrument that will best serve his purpose of teaching the children of the world. Rather than condemn the abuses (and withdraw to a religious ghetto), the Pope points out the inherent goodness of the media and uses them in his apostolate of preaching the Word of God. By his own actions the Pope shows himself to be truly a man of his times. By his use of the media he does, in a way, almost baptize them with a Christian character. That is not to say he is ignorant of their short-comings. On the contrary, in a letter to the Social Week of Nancy, France, in 1955, Monsignor Dell'Acqua, writing in the Pope's name, clearly and emphatically stated the Pope's thinking about the mass media.

First of all, taking cognizance of the communications revolution, the Substitute Secretary of State wrote: "Even more dangerous than the progress of industrialization in the past century, of which it can be said that it ennobled matter at the expense of the worker, is the eruption in our society of modern communication techniques which threaten man's spiritual autonomy."

Secondly, the letter does not hesitate to note and condemn the abuses that can spring from the communications revolution. "The pressures of slanted news," it continues, "the enticement of pictures, the importunity of propaganda—these are the means by which the coordinated activity of press, radio, movies and television succeed in forming the individual conscience without his being aware of it. Little by little they invade his

* Father Yzermans, a priest of the Diocese of Saint Cloud, is well known to the readers of *The Voice of Saint Jude* from his series on lay spirituality. This article is a condensation of a chapter in his forthcoming book, *Valiant Herald of Truth*, which deals with the Pope's directives on mass media. Copies of the book can be obtained from the St. Cloud Bookshop, St. Cloud, Minnesota.

mental universe and determine the behaviour he believes to be spontaneous. Present-day life offers innumerable examples of this danger. It weighs upon youth, which is so easily influenced. It penetrates to the remotest part of the countryside. Even the intellectual elite, although better armed against it, does not escape its dangers. . . ."

Thirdly, Monsignor Dell'Acqua does not remain content merely to condemn evil effects. He goes on, in the name of the Holy Father, to point out the tremendous potentiality for good that the communications media contain. "While the press, cinema, radio and television, if carried along by their natural inclination, would tend to favor mass reaction and reduce public opinion to docile and blind conformity of thought and judgment, it is possible on the other hand that in the hands of men conscious of their great responsibilities these instruments of information become instruments in the healthy formation of the reader, listener and viewer."

As in the above quotation, so in almost every address he has delivered to representatives of the various media, Pope Pius XII has always been conscious of the evils and the great good that the mass media can effect. While he condemns the abuses, he does not refrain to praise and encourage the good that is accomplished and can be accomplished in the future.

The Pope has himself lived through the communications revolution. He was, we might say, present at the birth of the movie, the radio and television. As a former professor and diplomat he knows, as only those professionals do, the value of books and newspapers. He knows, too, the faults and the foibles of youth. Whenever he speaks on mass media he is conscious of their

youthfulness. With the tender patience and understanding of a loving father, he is able to allow for their mistakes and short-comings. He does not, mind you, excuse them. But he does (which is a consolation in itself) understand them.

As the leading spokesman of religion and morality in our world today, Pope Pius XII does not fail to recognize the tremendous potentiality of the mass media. From his vantage point of the Vatican he is better able than anyone else to consider these moral and religious advantages and dangers that the media carry with them. As the head of the Church and the friend of humanity, he fearlessly condemns every abuse, paternally counsels his children to beware of their seduction, and praises every advance along the road of true spiritual and temporal progress.

Finally, Pope Pius XII, in both his speech and his person, is the hope of the future. He will not speak of mass media without singling out the great hope that they can bring to a world in confusion. He cannot and does not overlook the great means they are for building a world of brotherly love rooted in the rich soil of truth, justice and charity. Whenever he speaks of the obligations and responsibilities of the persons connected with the media, he does so with the lively hope that his audience will nobly and courageously accept their sacred duties. When he speaks, he hopes and prays that his own children, too, will follow his example of patient understanding, encouraging hope and prudent selection.

In such a way, our Holy Father teaches us how to get the most out of the mass media which are part and parcel of our daily living in American society.

"It is necessary to avoid the misguided cosmopolitanism which brings different people to renounce the things of value in their traditions and to disfigure their national characteristics." (Pope Pius XII to the Congress of Italian Dialectic Poets)

The enemies of the Church brought about lay action in its defence; and from there the more positive work of the lay apostolate has developed, the work of laymen as messengers of belief to

carry the Faith back into the milieux in which each individually finds himself. The attack had to be held before the counter-attack could be begun. But now its time has fully arrived; and that is perhaps the real significance of the change in terminology, from Catholic Action, which always had defensive associations, and is indeed to this day often of necessity defensive in character, resisting the penetration of Communism, to the apostolate of the laity, the share of the laity in the apostolic work of the Church. (*The Tablet*, London, Oct. 5)

Warder's Review

Lay vis à vis Clerical Action

THE RECENT CONGRESS of the Lay Apostolate in Rome suggests this question: Has the attitude of authorities in the Church always been as favorable to lay participation in ecclesiastical affairs as it is today? Available historical sources would indicate there have been changes in attitude toward lay action even as there have been fluctuations in the extent and intensity of the action. Thus, Rev. John M. Lenhart, O.F.M.Cap., frequent contributor to the historical section of *Social Justice Review*, finds it opportune to sound a note of warning against misguided Catholic Action, citing the words of a medieval Cardinal to substantiate his misgivings. Father Lenhart writes:

"There is a danger lurking in the new movement of Catholic Action, if it is not completely under control of the Hierarchy. This danger is strikingly exemplified in the once Free Imperial cities of Germany. Those which had been in control of the laity at the outbreak of the Reformation are still Protestant. The cathedrals of Ulm, Worms, Nuremberg, Bremen, to mention a few, are still in the service of the Protestant cult. Three hundred years before the Reformation, the celebrated Cardinal Jacques de Vitry warned the Franciscans against the danger of abetting lay movements. In a sermon preached to the Franciscans about 1235 (he died in 1240) the Cardinal said:

"Only discreet preachers should be sent out. I heard that some scandalized lay people; they had been commissioned to preach without having had any previous experience. Some things may be taught in the classrooms which should not be preached in the pulpit to lay persons. It is surely not wise to loosen restraints on impetuous persons. Lay people are certainly bent on violating the rights of the clergy and for this reason no chance should be given them for doing so. Give a layman an inch and he will take a foot. You may believe personally that lay people are not committing a mortal sin who do not pay their tithes to the fullest amount. You should not preach it to lay people, but rather admonish them to pay their just tithes'. (Sermon published first time in 1903)

"The Mendicants who received all they needed and more from the laity would naturally take the part of the laity and minimize their obligation of paying tithes. During the Revolutionary War in

America, the Canadian peasants espoused the cause of the Americans in the hope that the French laws and the payment of tithes would again be abrogated as they had been in 1763."

Historians generally ascribe the decline of lay action in the Church in the post-Reformation period as a reaction to the Reformation itself. The Protestants placed excessive emphasis on the role of the laity. The Church countered by placing heavy emphasis on the role of the clergy. From Father Lenhart's observations it would seem that there was more involved than merely a desire to be different from the Protestants; the Church felt more secure with her affairs completely dominated by her clergy whom she could more easily control.

We have found this to be the reasoning of virtually all Catholic writers and lecturers whose recent efforts were directed toward preparing the Catholic world for the Second World Congress of the Lay Apostolate. The general theme was that the laity were active in the Middle Ages, receded into inaction after the Protestant Reformation, and are now being summoned to resume an active role for the restoration of a Christian social order.

This line of reasoning, we say, was quite general in the Catholic press; but it was not universal. The highly regarded *Tablet* of London was among the dissenters. In its October 5 issue, *The Tablet* finds untenable the view that the laity played an important role in the Church during the Middle Ages. Referring to this view, it states:

"Not only can it not be sustained, but it reverses the historical truth. The medieval centuries were characterized not by the participation of the laity in the work of the Church, but by the participation of the Church in the work of the laity—that is, of prelates in what are today held to be civil affairs. Medieval society was familiar with the assumption of civil responsibilities by the clergy because the *Respublica christiana* was held to be but one single society with two aspects, the eternal and the temporal, and, in addition, for the same reason that has made some parts of Central Europe familiar with it in our times, that the numbers of the laity capable of assuming complicated administrative responsibilities, were small. The explanation of the priest in politics has often been as simple as that. So also similar considerations have sometimes brought, not laymen, indeed,

but not priests, men in minor orders received as a qualification, to high positions as princes of the Church. But medieval society was not at all familiar with the idea of laymen taking an active part in the apostolic work of the Church, and when a layman occasionally began to preach, as St. Francis of Assisi did, his followers in the society which he founded soon became priests."

Granted that the active layman in the Middle Ages was the exception rather than the rule, the few who were active seem not to have functioned in such a manner as to inspire general confidence in the laity. Certainly the upheaval caused by the Reformation and the Protestant perversion of the hierarchical structure of the Church were hardly calculated to inspire a recrudescence of a lay apostolate already largely discredited.

In the Middle Ages laymen had already ceased to participate actively on the Church's official worship. The liturgy was considered the sole preserve of the clergy. In such an order it is difficult to see how the laity could be active in any numbers in what we now call Catholic Action or the lay apostolate. Now that we have an established liturgical movement, recognized by Rome, we are warranted in looking for more laymen to be more active in furthering the mission of the Church. The lay apostolate does not, of course, imply that the Church entrusts responsibility haphazardly to lay people. Nor does it imply that Bishops and priests abdicate their role of shepherding the flocks committed to their care. Lay apostles, as the Holy Father has emphasized, must be prepared spiritually and intellectually for their mission. And what is of equal importance at least—they never function "on their own" but by mandate from the Bishops and under the guidance of priests.

Lay action and clerical action are not mutually opposed. They are mutually complementary.

V. T. S.

The forming of the Christian conscience of a child or a youth consists, before all else, in enlightening their minds regarding the will of Christ, His law and His way, and also in acting on their inner self, in so far as this can be done from without, in order to bring it to the free and constant carrying out of the divine will. This is the highest duty of education. (Pope Pius XII to an audience on Family Day, March 23, 1952)

Communitistic Capitalism

FOR A YEAR OR SO a close observer of affairs, Mr. George Sokolsky, has been calling attention to the danger of pressures on the U.S. economy exerted by certain Swiss investment firms operating in this country. Information has now come forth in a hearing of a Senate Subcommittee in New York, which is investigating this question, viz., that more than half the stock in one of two Swiss concerns trading in United States securities was owned in behalf of persons living behind the Iron Curtain. The identity of such persons is obscure. Louis Lefkowitz, the State Attorney General of New York, has identified one concern as S.A. de Placements Mobiliers, known as "Placemobile." He stated that a certain Charles Robert Stahl, who has been barred permanently from the securities business in New York State, had held the shares in "Placemobile" in a numbered account in a Swiss bank. During the years 1954 to 1956, the State Attorney General testified, Stahl's operations through "Placemobile" caused American investors to lose millions of dollars.

Lefkowitz said his investigators had attempted unsuccessfully to learn from Stahl the identity of persons for whom the latter acted. Under Swiss law, the identity of numbered accounts is a confidential matter. When asked if they were Communists, Mr. Lefkowitz said his investigations had not ascertained that. Robert Morris, counsel for the Senate Subcommittee, termed the situation "a classic example of the use of numbered accounts to hide stock ownership by persons behind the Iron Curtain." Lefkowitz testified that frauds against American investors had also occurred in the sale of shares of a Canadian mutual investment fund promoted by Stahl, Canabuild Ltd., and the Green Bay Mining and Exploration, Ltd. (*New York Times*, October 2).

The possibility that such manipulations might emanate secretly from a Communist source is not surprising. The Communist technique in all matters relies heavily upon duplicity and subterfuge. But that Communists, with their avowed hatred for the capitalistic system, should be interested in something so typically capitalistic as investment securities is a bit amazing. Or is it? Leading Communists the world over usually have all the vices of the most callous capitalists, without any of their virtues. Hence the strange term "Communitistic Capitalism," designating the worst kind of capitalism.

Toward Safer Boxing

THE *Southern Cross*, Catholic weekly published in Cape Town, South Africa, carried a small item in its September 11 issue which should not go unnoticed, especially in our country. The article in question deals with the physical hazards inseparable from boxing. It states:

"Addressing the South African Amateur Boxing Association in Johannesburg recently, a brain specialist suggested that boxing might be made safe if the ring canvas were of sponge rubber and the gloves padded with sponge rubber instead of the present horse hair, which hardens too quickly. He also advocated the issuance of 'record books' to boxers, in which their history would be written. He also proposed various suspensions and medical examinations to close loopholes and avoid risks.

"Whether suggestions of this kind will be welcomed and accepted without legislation is very doubtful; but it is being made more and more clear, even to the non-medical man, that boxing at present is a danger to health and life."

Boxing has been defined as the manly act of self-defence. To all followers of this sport the thought must occur quite often that in addition to their comparative skill in defending themselves, contestants in a boxing match should also have the protection of certain types of gear, especially for the head where most of the serious harm can be inflicted. Theologians have frequently raised questions as to the moral licitness of boxing in its present form. In our opinion the grounds for these objections have not been eliminated.

Tax Discrimination Against Non-Public Schools

CHAIRMAN JERE COOPER of the House of Representatives Ways and Means Committee has succinctly explained a bill now pending in the Senate for the removal of an unjust tax discrimination against non-public schools in these words:

"One example of discrimination that exists today results from granting exemption to public schools on their purchases of articles subject to either retailers' or manufacturers' excise taxes, while not extending such an exemption to non-profit private schools. The bill corrects this by providing an exemption from these taxes on articles purchased by non-profit educational organizations that meet certain existing income tax exemption

requirements. The bill also extends a similar exemption to payments for services or facilities that otherwise would be subject to the taxes imposed on communications or the taxes on the transportation of property and income."

The bill to which Representative Cooper refers is H.R. 7125, a rather technical document of 430 pages. It refers to many different items, including the excises on alcoholic beverages and tobacco. Our interest is only in that portion of the bill referring to excises now levied against non-public schools, such as parochial schools, on the purchases of typewriters, etc., which are essential to the proper conduct of our schools. H.R. 7125, which originated in Forand's Sub-committee of the House Committee on Ways and Means, was passed by the House on June 20, 1957. It is now pending before the Senate Finance Committee.

As could be expected, the bill is feeling the opposition of the "Church-State separationists." It has occasioned another of the typical vitriolic attacks against our free schools. Despite such opposition the House of Representatives responded to the dictates of simple distributive justice and voted favorably on the bill. Will the Senate follow the good example of the Lower House? One international incident may make passage of H.R. 7125 in the Senate difficult. That incident is the successful launching of Sputnik. Caught up in the current frenzy over our lapse in scientific advancement, the Senate is in no frame of mind to reduce income from taxes. We do not ask for the abolition of a certain tax, but simply for an exemption that should have always been granted.

H.R. 7125 could hurdle the barrier of the P.O.A.U. opposition in the House. Can it surmount the combined opposition of the P.O.A.U. and Sputnik in the Senate?

We have the great privilege of living at a time when a life, if it is to be Christian, must be fully apostolic. As the Holy Father has reminded us, "the consecration of the world is essentially the work of the laity themselves, of men who are intimately involved in economic and social life."

Now more than ever, the laity, as members of the Church, of "God's people on the march, have been called to collaborate with the Hierarchy in the fulfillment of the mission of the Church, which continues on earth the redemptive work of Christ." (From the Summation of the World Congress of the Lay Apostolate, Rome, October 5-17, 1957)

Contemporary Opinion

IF OUR EDUCATION is reduced more and more to equipping young men with the bare capacity to accomplish limited tasks or fulfill certain narrow functions, we shall be sending them out into the world with, as it were, large empty voids in their minds and souls; and we shall not even have shown them how to fill this emptiness. Librarians, for example, continually complain of the modern generation's failure to appreciate serious writing; and so minds continue to remain empty, for—to paraphrase Bacon's words—lack of reading maketh an empty man.

*Southern Cross, Cape Town, S. A.
July 31.*

Many factors contributed to the victory of Communism (in China); the corruption and the weakness of the Nationalist regime, the unintelligent policy of the United States in the Far East, the rigid organization of the Communist party. The decisive factor, however, was the success of the Communists in winning the favor of educated youth. Chinese Communists at once saw the opportunity of taking over the intellectual evolution of China which began in the revolution of 1911. Communism would not have been able to seize power had not the traditional Chinese cultural traditions been first overthrown. Hu Chi-yuan is right when he says that China came to Communism out of a cultural vacuum resulting from the movement of the 4th of May, 1919. (*China: From Cultural Vacuum to Communism*, Hong-Kong, 1952)

To understand modern China, it is imperative to realize that the old traditions were dead before Communism began to prosper, and that it has prospered precisely because it is new and alien.

REV. THOMAS HONG,
Wandering, Fall, 1957

In an address in London, George F. Kennan, former U. S. Ambassador to Russia (1942-1945), declared that he thought serious problems involving the Soviet Union could not be solved by top-level meetings with the Russians. He cautioned that it was a serious error to dismiss Soviet falsehoods as "just propaganda." These fantastic allegations are partly believed by those who say them, he declared. He stressed the fact that

the Soviet threat was more political than military, and that it relied on Western weaknesses rather than on the strength of Soviet arms.

Kennan said "the irresponsible, deliberate aggravation of Turkish-Syrian differences" struck him as the most disturbing manifestation of Soviet behavior since the Berlin blockade in 1948-49. He said he still saw no reason to believe the Soviet Union wanted a general war. But he added that the Kremlin "has recently shown itself more inclined to play close to the edge of serious international complications than at any time in recent years."

The difference between the two conferences (in Moscow and Paris) can be foretold in advance. The members of the Communist bloc are being called together to be informed of the decisions that Khrushchev has already made. The members of the North Atlantic Treaty Organization are going to meet in order to make decisions.

Two years ago, there was one of these top-level conferences of a different sort, and high hopes were inspired by it. Both sides were there and the "Spirit of Geneva" was celebrated far and wide. But it made no difference and the Cold War went on just the same as before, if anything, a little hotter, especially in the Middle East.

It would certainly be a whole lot better, said one of our exchanges, if instead of holding separate conferences, we of the West and they of the East could be sitting down together, and undoubtedly Khrushchev would jump at such an invitation if one were offered. But such conferences should not be held unless there is assurance in advance that something solid and constructive can result. Raising hopes that are later dashed does more harm than good. Another Geneva failure would create a false impression that there is no chance for ending this conflict short of war.

The best path to peace is the tightening and strengthening of the Western alliance to the point where the program of aggressive Communism becomes too dangerous to be continued. It is for this purpose that the members of the North Atlantic Treaty Organization are being called to Paris to proceed on the larger stage along the lines of cooperation laid down by President Eisenhower and Prime Minister Macmillan at Washington.

JOSEPH MATT, in
The Wanderer, Nov. 7

Under paganism there can be no hope for the individual or for society. I am equally convinced that Islam is a most serious menace. The Holy Father has said so in his recent Encyclical on Africa in which he insists that "the danger of the easy attraction upon a great number of minds of a religious conception of life which, although calling strongly upon divinity, none the less attracts its followers to a way that is not that of Jesus Christ."

For some time after I had been in the Middle East I thought that perhaps there was some basis for the hope that Moslem and Christian, both believers in God, might find a common ground, not in dogma, but in action against the adversary of both who believes in no God at all and in no human dignity.

These months in Africa have convinced me of the contrary: that Islam is a powerful and dangerous foe as it was centuries ago and in Africa, above all, is making extraordinary headway.

RICHARD PATTEE, in
The New World, Chicago, Nov. 29

Just as some of our military administrators are now blaming our backwardness in missiles chiefly on "inadequate funds," so most of our educators are blaming their own failures on inadequate funds and calling for huge Federal subsidies. It is our educational system itself, however, and the flabby educational philosophy dominant for the last quarter of a century, that is first of all in need of reappraisal and reform. It is the dominant educationists who have been the real anti-intellectuals, fearful of everything that is difficult and disciplined, including the very knowledge most essential to survival in the modern world.

HENRY HAZLITT, in *Newsweek*, Nov. 25.

The well-known Jesuit sociologist of London, England, Rev. Paul Crane, not long ago delivered a lecture at Terenure College, Dublin, Ireland, on the subject: "What is wrong with the Welfare State?" The Irish monthly, *Hibernia*, in its November issue, reported on Father Crane's lecture as follows:

He defined the Welfare State as a state in which the government provides, as a supplement to individual income, certain goods and services which the individual in normal circumstances should provide for himself. To do for the indi-

vidual what he could and should do for himself, is to injure him by taking away from him his freedom and responsibility. Man needs a sufficiency of this world's goods if he is to live as a man. Man has a right under God, because he is a man, to shelter, clothing, conditions of work fitting his dignity as a man. He has a right to a sufficiency in order to have the opportunity to live as a man; to stand on his own feet and act responsibly. But, said Fr. Crane, there is no point and less morality in a system which gives a man a sufficiency at the cost of his freedom. Man is meant to fulfill himself as a person. He can grow to fulness only to the extent that he exercises his human powers—memory, understanding and will. Man is meant to act responsibly, to be self-reliant. He has the right to the opportunity freely to shape his life by responsible action within the framework of God's law.

"I see the common good," said Fr. Crane, "in the spread of the habit of responsible action."

The State has, of course, to help in abnormal circumstances. The purpose of government intervention should be to supplement individual effort, not to supplant it. The government must help the individual to help himself. At present in the Welfare State the government is doing for the individual things which in normal circumstances he should be doing for himself.

Fragments

A SOUND EDUCATIONAL curriculum must be based on the knowledge that man and society change, but man's nature does not. (Msgr. Thomas Quigley, Supt. of Catholic Schools, Pittsburgh Diocese)

"A state which takes to itself exclusively the task of education and prohibits private organizations and independent groups from assuming their responsibilities in this field, makes a claim which is incompatible with the fundamental requirements of the human person." (Pope Pius XII to European representatives of private schools)

The right to know the truth is evidently broad and sweeping. Is the right to express this knowledge, whether through speech or press, equally broad? (U. S. Bishops 1957 Statement)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Catholics and Censorship

EVIDENTLY TAKING their lead from the Encyclical *Miranda Prorsus* of September 8, the Bishops of the United States devoted their official joint Statement for 1957 to the subject of censorship. A more timely subject for American Catholics could hardly have been chosen. Censorship has become the topic of bitter controversy in recent years. At the same time, the many public statements issued on censorship have revealed that many people seem not to have a correct notion of the subject, while non-Catholic spokesman erroneously consider the Church as favoring censorship at the price of freedom of expression.

The present writer was amazed by what he discovered in a lengthy conversation with a representative of one of our national broadcasting and televising companies about a year ago. He learned that men associated with our mass media of communications and entertainment are possessed of a mortal fear—real or feigned—of the Legion of Decency and the National Office for Decent Literature. They regard these two organizations as nothing less than carefully organized efforts of the Catholic Church to impose a censorship on movies and the printed word. They see in these organizations a formidable threat to personal freedom of expression and an undemocratic usurpation on the part of the Church of influence and power over the lives and actions of all Americans. Hence the bitterness so frequently manifested in so many attacks on the Legion of Decency and the N.O.D.L. Parenthetically, the writer could not help but wish that both organizations possessed even a substantial part of the influence attributed to them by his TV friend.

What must be abundantly clear to any reasonable person is the fact that those who are so loud and vehement in accusing the Church of demagogic interference in personal freedom of expression are confused on several vital points. They evidently do not know the true essence of censorship. Nor are they acquainted with the purpose or methods of the Legion of Decency and the N.O.D.L. Lucid explanations are given on these and related points in the Bishops' Statement.

The Bishops remind us that, while man's right to know the truth is "broad and sweeping," his right to express this knowledge is not necessarily equally broad. Freedom of the press, so vital to the very existence of any truly representative government, is not absolute. It is conditioned on the maintenance and preservation of equally sacred freedoms, such as the right of every person to protect himself from moral and intellectual perversion. Hence, the Catholic Church, on the one hand, is merely availing itself of his natural and constitutional freedom when it sets up such institutions as will enable its members to safeguard themselves and their families from the incursions of morally predatory agents. Those who take exception to the Church's efforts in this regard, avowedly do so in the name of freedom. Yet they would deprive the Church of that very freedom to which they pretend to be so passionately dedicated.

On the other hand, the Church exists as the guardian of truth and the moral law. Therefore, she has not only the right but the duty to protect her members from error and moral corruption. Far from usurping power over the lives of people, she is merely fulfilling her intrusted mission by setting up such shields of protection and instruments of guidance as the Legion of Decency and the N.O.D.L.

Yet, these two organizations are clearly not censorship bodies. The Bishops' Statement explains conclusively why they are not. Censorship is directly concerned with the production of movies or the publication of the printed word. It affects mass media at the point of origin not at the point of public contact. The Church's intervention, through the Legion and the N.O.D.L., comes solely at a latter point. She does not tell Hollywood what pictures to film; nor does she tell our publishers what books to print. That would be censorship. The Church, in the cause of truth and sound morality, guides and directs her members in the choice of what entertainment they view or what literature they read. And is she not free to do so? And are not her members free to avoid such movies or books as they choose?

Producers of objectionable movies and publishers of filth have frequently claimed that they merely give the people what they want. In effect, the Church is taking them at their word. Knowing that tastes are to be cultivated rather than catered to, she judiciously endeavors to foster among her members a love and appreciation of the truly good and beautiful. Hence, the Legion of Decency and the N.O.D.L. are, as the Bishops say, positive efforts. Far from hampering public expression, they promote it; but they endeavor by constitutional means to bring it about that only such things will be disseminated as will help and not harm the individual and society.

What about government censorship? Does the Church favor it? Our Bishops recognize that "although civil authority has the right and duty to exercise such control over the various media of communication as is necessary to safeguard public morals, yet civil law... will define as narrowly as possible the limitations placed on freedom...

Our juridical system has been dedicated from the beginning to the principle of minimal restraint... this is a principle which serves to safeguard all our vital freedoms—to curb less rather than more; to hold for liberty rather than for restraint."

This clear assertion should assure all and sundry that the Catholic Church is opposed to all unnecessary restraint upon public expression. She knows full well that undue civil censorship would badly cripple her in the discharge of her mission.

The Bishops' unequivocal rejection of unguarded restraint on public expression by civil law implies a solemn obligation which rests squarely on our Catholic people individually and collectively. The Bishops give us to understand that mass media demand high priority among the tasks within the domain of the lay apostolate. For clean entertainment and wholesome literature we must not rely unduly on the government. The major task must be borne by the people—the lay people.

MSGR. SUREN

Echoes of the World Lay Congress

THE SECOND WORLD CONGRESS of the Lay Apostolate which met in Rome, October 5-13, attracted over 2,000 delegates from eighty nations. Each country had the right to be represented by thirty delegates—a small number for those close to Rome, especially those with a well-organized apostolate. The representation had to be restricted to keep the Congress balanced and to obviate the possibility of it becoming unwieldy.

The theme of the Congress expressed its importance: "The Laity in the Crisis of the Modern World: Their Responsibilities and their Formation." Around this theme an elaborate program of addresses and panel discussions was arranged. A permanent Committee, established at the First World Congress of the Lay Apostolate in 1951, had the responsibility of laying the groundwork for this year's conclave. The preparations entailed vastly more than making adequate arrangements for the delegates' housing, setting the time and place of the many meetings, etc. Of greater importance that these physical aspects of the Congress were the momentous questions that were discussed. The comparatively few days the delegates were together did not provide opportunity to consider these questions with the thoroughness they deserved. Hence the most important phase

of the preparations for the Congress was without doubt the learned preliminary articles and addresses on the lay apostolate and related topics which were carried by the Catholic press in all the countries of the free world. It could be truthfully said, therefore, that not only the delegates but our Catholic people in general were ready for the Congress when it convened on October 5.

We might say that the primary objective of the Congress in Rome was to define more clearly the position of the laity in the Church. That such a clarification was deemed necessary can be ascertained from some of the articles which appeared in our papers prior to the Congress. Thus Rev. Robert Bosc, S.J., in an article released by the General Secretary of the Permanent Committee for International Congresses of the Lay Apostolate to *The Examiner* of Bombay, India, asks: "Is it (the Congress) to be a kind of people's parliament in the Church, or a lay Council? Or a prelude to a general mobilization of Church forces?" The author then goes on to say: "Some are disturbed at the thought of a clerical move of gigantic proportions; others look hopefully for the dawn of a new 'Reformation,' modifying the very structure of the Church."¹

¹) *The Examiner*, Bombay, India, September 28.

While such thoughts and conjectures may have passed through the minds of many people, they could hardly have been shared by members of the Catholic Church to any extent. Nevertheless, the misconception that the lay apostolate is something completely new in the Church is still quite common. The secular press is generally convinced that such is the case. *Newsweek*, for instance, viewed a laity active in Church affairs as rather alien to traditional Catholicism, and more properly Protestant. Of course, such a view is not accurate for the simple reason that the very constitution and structure of the Church as Christ's Mystical Body does not admit of any members who are supposed to be merely passive.

Yet the notion that a Catholic lay apostolate is an innovation is not without some historical basis. Catholic writers and lecturers have said as much. An English historian, Rev. Dr. Gordon Albion, addressed 3,000 people in beautiful Westminster Cathedral, London, on "The New Age of the Laity."²) In the course of his sermon, the learned priest recalled that the idea of the Church being a "clerical closed shop" had at one time been prevalent, but was now becoming obsolete. Assuredly, "there have been periods in the Church's history when in practice the clergy have acted as though they were a clerical bureaucracy, a benevolent dictatorship of the pulpit with the laity treated as the lower species."

In ascribing the historical background for this unsatisfactory situation, Dr. Albion stated that, "in defence of the clergy, one must add that it has generally been the fault of lay interference in matters of Church government, and even of doctrine, that has brought it about. I refer, of course, to the great struggle between Church and State that sapped so much of the Church's energy during the Middle Ages."

The lay apostolate received its greatest setback by the Protestant Reformation. The Reformers extolled the role of the laity in the Church at the expense of sound doctrine and the divinely established order. Against this distortion the Catholic Church reacted strongly, "tending to go to the other extreme of keeping the laymen at arm's length," explained Dr. Albion.

In our own country, the trials and troubles issuing from lay trusteeism a century ago effectively hurt the cause of the lay apostolate. Bishops and priests became wary of entrusting responsibility to lay people. The net result of such difficulties

was the emergence of the idea that the welfare of the Church was solely the concern of the Bishops and priests; that the laity were incompetent in such affairs and thus were expected to assume only a passive role.

However common such misconceptions of the lay apostolate may have been, they are now giving way to true notions, thanks to the clear and forceful pronouncements of the Popes during these past fifty years. In his memorable address to the Second World Congress of the Lay Apostolate, Pope Pius XII took cognizance of the many aberrations that formerly prevailed and perhaps continue to prevail in some circles regarding the role of the laity in the Church. "A lay apostolate has always existed in the Church. . . . If today the consciousness of the lay apostolate is awake, and if the term 'lay apostle' is one of the most widely used when one speaks of the activity of the Church, it is because the collaboration of the laity with the Hierarchy has never been so necessary nor practical in such a systematic way as now."

Is the active layman to be the rule or the exception? Again our Holy Father supplies the answer: "It would be a misunderstanding of the real nature of the Church and her social character to distinguish in her a purely active element—the ecclesiastical authorities, and a purely passive element—the laymen. All the members of the Church, as we ourselves said in the encyclical, *The Mystical Body of Christ*, are called upon to collaborate in building and perfecting the Mystical Body of Christ."

"This collaboration," His Holiness says elsewhere in his address, "is translated into a thousand different forms, from the silent sacrifice offered for the salvation of souls, to the kind word and good example which compels the admiration of even the enemies of the Church."

"It embraces cooperation in the very activities of the Hierarchy itself which can be communicated to the simple faithful, and the feats of daring which are paid for with one's own life, which do not appear in any statistics, and of which only God knows."

In recent decades we have read and heard much about Catholic Action. There have been discussions and disagreements as to its meaning and extent. What movements may be termed Catholic Action and what not? Also, since Catholic Action is action of the laity, is the term synonymous with "lay apostolate?"

²) *Southern Cross*, Cape Town, S. A., August 10.

Our Holy Father has answered these questions. After recognizing that there has been a tendency to restrict the term "Catholic Action" to certain specialized movements, the Pope said:

"To solve this difficulty two practical reforms are being considered: one is a reform of terminology and the other, its corollary, is a reform of structure. First of all, it would be necessary to restore to the term 'Catholic Action' its generic sense and to apply it only to all organized movements of the lay apostolate recognized as such, nationally and internationally, either by the Bishops on the national plane or by the Holy See for movements aiming at having an international status. It would then be sufficient for each movement to be designated by its name and be characterized by its specific form, and not according to the common term.

"The structural reform would follow the reform of terminology. All groups would belong to Catholic Action and would preserve their own name and their own autonomy; but they would

form altogether, as Catholic Action, a federated unit."

Thus it is evident that the term "Catholic Action" is capable of broad application and should preferably be used thus. Nevertheless, the lay apostolate would seem to be even wider in scope than Catholic Action, however broadly the latter term is used. There are many who cannot possibly take an active part in an organized movement, yet may contribute much to the welfare and growth of the Church through their prayers, sufferings and sacrifices. It is important that they regard themselves as lay apostles with a mission—a glorious mission which envelopes them into the great designs of almighty God for the redemption of the world.

Many echoes have resounded from the recent World Lay Congress. The most compelling is the Holy Father's renewed appeal to all members of the Church to engage in apostolic effort. A Catholic is an apostle by his very Baptism and Confirmation.

MSGR. SUREN

Formation for the Apostolate

AS A PRACTICAL SEQUEL to the Second World Congress of the Lay Apostolate held in Rome last October, Catholics are directed to turn their attention to making what the Holy Father called an "effort of serious formation." This formation which concerns not only the intellect, but the whole human person is summarized under four headings: 1. The deepening of the spiritual life of the individual; 2. acquisition of a greater knowledge of the Faith; 3. a knowledge of world conditions and necessary solutions; 4. international awareness of a world which is becoming more and more unified. Such a program of formation is indeed challenging.

The need of lay formation in our own country was brought out forcibly at a Study Week of the Lay Apostolate held at St. Joseph's College, Philadelphia, in August of this year. Approximately one hundred delegates representing twelve states and thirty cities attended the week-long conference.

The opinion expressed repeatedly in the course of the discussions was this: as much as the Catholic layman is needed in the world today, his role as an apostle is neither clearly understood nor ardently practiced. The Rev. Joseph F. X. Erhart, S.J., of St. Joseph's College, who served as spir-

itual moderator of the conference, said that the big difficulty of the lay apostolate "is that the layman does not understand what the layman is." Unfortunately, he said, the layman is not formed to exercise his Christian responsibilities. He is inclined to think of himself as passive, as someone who is to sit back and receive service from the Church through her priests. Father Erhart stated frankly that if the Church is to stay alive and grow, the laity must do their part. They have just as much responsibility for the health and growth of the Church as do priests.

Family disintegration and the disappearance of a community spirit were described in one address as threats to a Christian society posed by many aspects of big-city environment. The speaker, Dennis Clark, vice president of the Philadelphia Housing Council, said that in too many parishes we are becoming anonymous people who never communicate with one another. He regarded many urbanites as "captives of a mechanical way of life." His address was entitled "The Dictatorship of the Environment."

Mr. Clark assessed the entertainment sought in the city as seldom of social or creative kind. City entertainment is stereotyped and stale and does not develop the personalities of the people nor enlarge their lives. Pointing out that man can

lose the integrity of his soul by being subjected to repeated harassment of his mind, Mr. Clark said that some advertising methods and commercial displays are also threats to mental freedom. "This indoctrination system of advertising and entertainment performs a sort of 'cultural kidnapping' upon Christian and Catholic children, so that even though the young may be attending Christian schools, their minds are constantly snatched up, hypnotized and molded by the commercial media of advertising and entertainment."

Mr. Clark concluded his observations by stating that any plan for urban living must be based on respect for man's rational nature. The integrity of the personality in mind, will and sense must be respected.

Another speaker, James E. Dougherty of the Social Science Department of St. Joseph's College, observed that in our technical way of living many people are finding their jobs dull and uninspiring, and that there is disintegration of the Christian ideals of vocation, dedication and the dignity of

labor. One effect of this, he said, is that leisure is looked upon merely as an escape from the drabness of routine work. The Christian, said Mr. Dougherty, must try to give meaning to the whole of life and to pour meaning into both his work and his leisure. Neither work nor leisure can be important or worthwhile unless placed within the framework of ultimate Christian values.

The problems analyzed by the speakers in the Study Week prevail generally in America. They represent a challenge to the Catholic laity everywhere, spurring them on to make that supreme effort at a serious Christian formation which was promised to the Holy Father and to the Bishops of the world by the Second World Congress of the Lay Apostolate. The theme now is lay preparation. Without it there can be no truly constructive lay apostolate. The concrete form this lay formation will take depends to large extent on our Bishops who will certainly adapt the programs to the opportunities and exigencies which vary from diocese to diocese.

C. T. ECHELE

SOCIAL REVIEW

Released-Time

ACCORDING TO Religious News Service, eighty per cent of Minnesota's adults support the released-time religious instruction program for school children, but not in the schools, according to a survey made by a Minnesota poll.

The poll followed action of the suburban Minnetonka District No. 7 school board in discontinuing the released-time program. A board member said it created a "disturbance" when children left classrooms to attend religious instruction sessions. Ninety-two per cent of the Catholics interviewed in the state-wide survey, and 77 per cent of the Protestants, said they favor the released-time program.

People who have school children in their households expressed slightly greater support (83 per cent) for the plan, than did men and women living in homes where there are no school children (77 per cent backed the program). On the question of whether public school children should be taught "facts about the different religions," no difference existed between Catholics and Protestants interviewed. Of all adults polled, 57 per cent opposed, such a program which obviously could expose the children to false indoctrination.

Post-Hitler Youth

FOR OBVIOUS REASONS German parents and teachers have long felt both doubt and anxiety concerning the children and youth who grew up during and immediately after the Hitler regime. Once Germany had sufficiently recovered from the shock of World War II, positive efforts were immediately undertaken by Catholics in various parts of the country to cope with the nation's unique youth problem. One of these efforts is the *Bund Katholischer Jugend* in Bavaria.

The Bavarian Catholic youth organizations have as their leaders young men and young women between the ages of 25 and 35. These young leaders, carefully chosen for their role, are adept at making the proper approach to the members of the youth organization. They lead in furthering a four-year plan of youth organization which is intended to reach fulfillment by 1960, when the Eucharist Congress will be held in Munich.

The program of these youth organizations embraces all the interests of young people: spiritual, intellectual, moral, social and economic. The spiritual formation is centered in the Holy Sacrifice

of the Mass. Active participation in the Mass is achieved through congregational singing of High Mass and through the Dialogue Mass. The religious formation of the young people also embraces an unique study of Holy Scriptures. This study is pursued with the help of lantern slides and other media which are apt to retain the interests of the young people.

Sensing the difficulties that are always associated with the lot of young people who come from the rural sections into the large cities for employment, Bavaria's Catholic youth organizations have formed committees which periodically canvass parishes in quest of lonely peasant boys and girls. Special attention has been given to young women who come to the city to work as domestics.

To counteract immoral reading matter—prolific in Germany at the present time—extremely modern and well-edited newspapers and magazines for every age group are being published. Good books are made available at low prices. They are displayed in the Catholic Youth Center in Munich.

The reaction of the young people themselves to these organized efforts to assist them has been generally satisfactory. At Dortmund over 100,000 young people solemnly pledged themselves to lead truly Christian lives and to adhere to the rules of their youth organizations. They resolved: "Brothers and sisters, may Christ live in German youth. May His kingdom come full of mercy and truth and a new dawn, a truly new time!"

Euthanasia

A PROPOSAL TO LEGALIZE mercy killing has been made by Dr. J. Herbert Nagler, a Philadelphia physician, in the *Journal* of the American Academy of General Practice. A former president of the academy, he suggested that "we should overbalance the moral law against killing with a greater love of mercy," and proposed the setting up of a physicians' jury that would decide "when mercy killing is justified and then issue a legal death warrant."

Dr. Nagler's theories were presented to the general public in two articles in the *Pittsburgh Press*.

Among those who criticized Dr. Nagler's proposal was Father Daniel H. Brennan, executive secretary of the *Pittsburgh Catholic*, newspaper of the Pittsburgh Diocese. He called euthanasia "a refined . . . clinical term for murder." He stated:

"The setting up of a medical commission, empowered by law to arbitrarily rule upon the right of suffering men to live or die is an invasion of

the fundamental rights of the individual. Actually, working under Dr. Nagler's theory, death becomes a matter of physical expediency. Approval of this would be to allow civilization to retrogress to an animalistic state of survival of the fittest."

Dr. William F. Brennan, president of the Catholic Physicians Guild representing more than 300 doctors in the area, said the guild "unqualifiedly condemns mercy killing and such statements as Dr. Nagler's recent pronouncements." The Allegheny County Medical Society also joined in rejecting Dr. Nagler's proposal. In a statement to the press, Dr. David Katz, the society's president, said: "It is not in the province of any doctor to decide who shall live and who shall die."

Growth of the Press and TV

THE TENTH NATIONAL conference of the Public Relations Society of America, meeting in Philadelphia on November 18, was told that daily newspapers and magazines had reached record circulation, despite the impact of television during the recent years. About 1,000 delegates, including public relations executives from twenty foreign countries, were in attendance.

Speakers at a general session on the theme "Mass Communication" emphasized that newspapers were the prime source of information for the American public. Ben Hibbs, editor of the *Saturday Evening Post*, and Robert E. MacNeal, president of the Curtis Publishing Company, spoke of a continued growth in the magazine field. In noting that the aggregate circulation of magazines was growing faster than the population, Mr. Hibbs warned that editors must not allow circulation to become the primary objective of editing.

James Reston and Clifton Daniel of the *New York Times* pointed out that the daily newspaper was the medium with the best opportunity to "educate and inform the public." The "direct questioning and skeptical" approach of the modern reporter to his job is the principal reason why newspapers continue to gain in popularity, Mr. Reston declared. "Our founding fathers foresaw that the greater the power of government, the greater would be the need for skeptical questioning by the press," he said.

Mr. Daniel reported that newspapers this year had reached a record 58,000,000 daily circulation, a gain of 6,000,000 in the last ten years. This is because a good newspaper provides more information than you get in any other way—more than you can get, for example, in a whole day of TV viewing, he said.

Oliver Treyz, vice-president of the American Broadcasting Company's television network, told the gathering that the average family watched TV forty-two hours a week. He said 80 per cent of American homes now have television sets, compared to 8 per cent in 1950.

The 1960 National Census

A COMMON COUNCIL for American Unity press release, dated Nov. 27, 1957, divulges the following interesting and pertinent information on the census to be taken up in our Nation next year:

The U. S. Census Bureau in Washington is now making preparations for the 18th national census of the American population. The questions to be included in the census will probably be decided before the end of this year, and in 1960 the census-takers will begin ringing doorbells across the Nation.

Until people got used to the idea, the taking of a census was no more popular in the United States than it had been in any other country. For, historically, the purpose of the census usually had been to find out how many people could be sent to war or how much money could be levied in taxes. As late as the early 18th century, attempts to take a census in the English colonies of New York and New Jersey were failures—people were too suspicious to cooperate.

But after we achieved our independence, a provision in the Constitution required a census be taken within three years, and every ten years thereafter. So, in 1790, the first national census was taken in this country. As time went on, the census was widened to include more and more information. The census of 1810 was the first to gather industrial figures—what was being manufactured in each state and county. The fourth census, that of 1820, for the first time distinguished between the native-born and the foreign-born, and, for the foreign-born, whether or not they were naturalized citizens. The census of 1850 included for the first time figures about details and social conditions.

Nowadays, in America and elsewhere, a census is far more than a matter of just listing how many people there are. Much other vitally important information is gathered and printed. For instance, a listing of age groups helps the government estimate how many schools will be needed at a certain time. In fact, the total information a census reveals about such matters as ages, birth, deaths, employment, housing and so forth, plays an important part in government planning and policy. Furthermore, census figures are highly useful to business, social and economic agencies.

The Federal census becomes more comprehensive every year. Almost everything that can be put into figures becomes a subject for the census, for the fact is that a modern industrial state simply could not function without such complete data.

Automobile Imports and Exports

IMPORTS OF NEW passenger cars have never amounted to much in terms of the total domestic market in the U. S. In the last year or two, however, the public has been showing more interest in cars made abroad. Evidence of this is found in the growing number of small foreign cars to be seen on city streets. While still a minor factor, imports of new cars in 1956 were nearly twice as large as in 1955. A further marked increase has taken place in 1957.

Exports of American-made cars in the past have likewise been a small part of the auto production pattern. During the postwar years, exports have usually ranged between 150,000 and 250,000 annually, accounting for about 4 per cent of the total production for a period. A diagram published by the Automobile Manufacturers Association in the 1957 edition of *Auto Facts and Figures* shows the following trends:

The trend between 1946 and 1956 for exports was quite irregular with no definite trend either way. In contrast, imports picked up slowly between 1949 and 1954, and then rose sharply. For the years 1950-1954, imports of new cars averaged about 28,000 annually. The number advanced to 57,000 in 1955, and then jumped to nearly 108,000 in 1956. For the first four months of 1957, imports totaled 73,000 as against 31,000 for the same 1956 period. On the same ratio, the total for the year 1957 would exceed 200,000. In 1956, Germany accounted for 56 per cent of the 107,675 new cars imported. Great Britain ranked second with 34 per cent. (The Cleveland Trust Company *Business Bulletin*, Nov. 16, 1957)

Laxity in Language Training

SOME EXPERTS THINK America may be losing the scientific leadership of the world to the Soviet Union. What we can be sure it is losing, says the professional linguist Jacob Ornstein, is the race for language supremacy. Writing in a recent issue of *The New York Times*, Ornstein declared: "It is becoming increasingly evident that our ignorance of other languages is causing us expense, embarrassment and loss of prestige the world over. Without minimizing other factors, much of this loss of prestige has resulted from our inability to communicate on a person-to-person basis with foreign peoples. Only about one out of thirty of our thousands of representatives abroad can even carry on a passable conversation in the language of the host country, much less

analyze a newspaper editorial indicating which way the political winds may be blowing. . . ."

Mr. Ornstein reports a typical incident. Not so long ago, the Russians moved into Libya with a mission of fifteen Arabic-speaking diplomats. The United States had only one diplomat in Libya who spoke the language, and he was shortly thereafter transferred to a post outside the Arabic-speaking world.

Other evidence of our lack of language proficiency: Only 165 of America's 1,800 colleges teach Russian—and then only to 4,000 students. By contrast, some 10,000,000 Russian students are studying English. Moreover, says the one-time Government linguist, the Soviet Institute of Foreign Languages trains Russian students in hundreds of other tongues as well. And, he adds, "the Soviet State Foreign Language Publishing House is feverishly preparing dictionaries and texts in over eighty foreign languages."

America is not without hope in its linguistic race with Russia, Ornstein declares. Various Governmental agencies have set up special language schools. Georgetown University's language institute offers courses in forty tongues. But, he warns, "the facilities being developed are . . . only partially and haphazardly meeting the needs. A more systematic program is necessary. It would seem desirable to form a National Linguistic Coordinating Board, composed of Government agencies, universities, research groups and export firms. This Board could channel language training along the lines of greatest predictable needs." (Common Council for American Unity press release, Nov. 14, 1957)

Germany's Lower Birth Rate

AN ARTICLE IN THE October issue of the *Sudeten Bulletin*, a Central European monthly review, tells of the alarming decline in the German birth rate during the first half of this century. About fifty years ago there were 33 to 36 births per thousand inhabitants. In 1955 the rate of births per thousand people declined to 15.7. With such a record, Germany now enjoys the dubious distinction of having the third lowest birth rate among European countries, Great Britain and Sweden having lower birth rates.

The retrogression in births among the German people was brought to light in a memorandum drawn up at the request of Chancellor Konrad Adenauer. The purpose of the memorandum was

to investigate reasons for the decline in births. Among other disturbing information, the memorandum disclosed that the farm element in Germany, the Catholic section of the country and the lower income brackets no longer constitute an exception to the rule of small families. However, a higher birth rate was noticeable among the white collar workers, government employees and similar professions than among the laboring classes.

According to the memorandum, the changed economic picture with respect to the family in an industrialized society is primarily responsible for the decline in the birth rate. Oddly enough, the marriageable age has become considerably lower, while the number of men who remain unmarried is also lower. Both these factors would normally indicate a rise in births; but such is not the case. What apparently is happening, says the memorandum, is a conscious planning of small families due to an "overemphasis on material standards." Too many people obviously place more importance on consumer goods than on children.

As a contributing cause of the lower birth rate we must not overlook the fact that two wars have left a surplus of women over men. In the 30-35 year period women outnumber men by 820,000. There is also a general fear of raising a large family in the light of the tragic uncertainties which have befallen Germany in the past twenty-five years. Added to these causes is the increasing number of women in industry and other forms of occupation outside the home. A housing shortage, extremely acute immediately after World War II, also figures in Germany's lower birth rate.

While various economic reasons may be adduced to explain the tragic fact of a declining birth rate anywhere, the basic issues involved are moral in nature. The memorandum of the German Government recognizes this when it concludes that the problem of the lower birth rate depends entirely for its solution on the conduct of the individual. Of course, individual moral responsibility does not relieve public authority of its responsibility to assist families to regain their former sense of security of which the stress of industrialization has deprived them.

We may recall that Pope Pius XII, in his message to the Katholikentag last year in Cologne, warned the Catholics of West Germany that their material prosperity presented many moral dangers. He called upon German Catholics to pray and work zealously so that the marvelous economic recovery of their nation be not achieved at the great price of spiritual loss. German Bishops on various occasions have also voiced a similar warning to their people.

HISTORICAL STUDIES AND NOTES

REPORT OF REV. FRANCIS XAVIER PAULHUBER, MISSIONARY, ON HIS LABORS IN THE UNITED STATES, 1851-1856

IN 1864 FATHER Francis Xavier Paulhuber published the following work in Freising: *Bilder des amerikanischen Lebens in zwölf auserlesenen in Nord-Amerika gehaltenen Predigten mit einigen Worten über die dortigen Erlebnisse* (Pictures of American Life in Twelve Selected Sermons Preached in North America, with Some Accounts of the Author's Experiences There).

Father Paulhuber held the office of preacher in Ingolstadt, when he resolved to do missionary work in America where he was to labor in the Diocese of Milwaukee from 1851 to 1856. His description of his activity is the more valuable in view of the paucity of informative sources on those pioneer times. Moreover, it seems that the notes of this missionary have been overlooked by historians. Under the caption, "Some Preliminary Remarks on My Experiences in America," Father Paulhuber writes:

In 1848, in eating my meals at the table of the pious and humble Bishop Valentine of Ratisbon, I was placed opposite a venerable and lovable guest. As soon as he was introduced to me as the Most Reverend Bishop Martin Henni of Milwaukee, the urge within me was suddenly roused from its long slumber of many years to follow this friendly man into his missions. With great pangs I had to repress this feeling again, because certain circumstances made it impossible for me to gratify my urge.

Two years later my friends, the noted Father Boniface Wimmer of St. Vincent Abbey in Pennsylvania, and the equally noted rector of the Salesianum near Milwaukee, Rev. Michael Heiss, paid a visit to their native Bavaria. These visits afforded me excellent opportunities to get firsthand information about America. Thus I resolved to emigrate to America in fulfillment of my dreams of many years.

I decided to leave in May of 1851. Several benefactors supported me loyally in my preparation for the voyage. First among those deserving of mention was King Maximilian II; then the Ludwig Missions-Verein in general, and the Court Chaplain Mueller in particular who, indeed, had been a true friend, assisting me in word and deed, promoting the missionary movement in an unsel-

fish way. His Grace the Archbishop of Munich and the present Cardinal Reisach, and the two Bishops, George von Oettl in Eichstaett and Valentine von Riedel in Ratisbon, also proved to be great benefactors.

It happened on April 30, 1851, that I said farewell to my mother and three of her children. I saw my mother then for the last time, because she died during my absence. In Munich leaving-taking was hard also. Munich had become my second home and the number of my friends was rather large. In Ingolstadt, where I had been active as preacher for four years, I said "Goodby" on May 10th at 11 o'clock at night; fifteen minutes later the bus had taken me off into the dark night.

In Pleinfeld I met Father Boniface Wimmer and in Nuremberg we formed a company of twenty-seven travellers. The train carried us off at great speed. On leaving Hof, we caught a fleeting glimpse of the sign marking the border of Bavaria, heaving a sigh that we were thus able to pay our debt to our native country. As though in flight, we rapidly passed the cities of Altenburg, Leipzig, Magdeburg, Hannover and many others until on Monday, May 13th, we arrived in Bremen at 2 o'clock in the afternoon. There we were met by the honest Mr. Unkraut, a merchant who took us to a decent hotel in the city.

On the following Thursday at 1 o'clock in the afternoon, we took leave of the mainland and the last piece of the trusty German soil. We went on board a Weser-steamer. A few hours later we saw an immense black colossus of a ship anchored at the entrance of the North Sea near Bremerhafen and looking like the tower of a fortress. Approaching, we came into the presence of the giant ocean-steamer, *Washington*, which was waiting to take us aboard. On the following day, my birthday, smoke began to rise from the stack, the anchor-chains were raised, the orders of the captain were heard, and the huge paddle-wheels began to turn causing high, foaming waves as the giant ship began to move majestically, so that soon every piece of land had disappeared before our eyes.

Two days later, we saw on the right side the

chalk-cliffs of the English coast rising upward. The following night we passed through the channel in its storm-tossed fury: on the right side the English and on the left the French lighthouse fires showing the way. The next day, a Sunday, we landed at the beautiful port of Southampton about 1 o'clock in the afternoon.

It took three days till the *Washington* was in trim to begin its trip across the ocean. On the 22nd it left its comfortable anchor-place at 10 o'clock in the morning and steered past the Island of Wight into the immense, wild ocean. "Look here," we heard the next morning on coming upon the deck. "Look here," the water is as black as ink; we are now far away from every coast; we are really out in the ocean.

At noon the table in the first dining shift was only half occupied. In the evening, when a strong wind had set in and caused high waves, not more than fifteen guests out of a hundred appeared at the table owing to seasickness. Father Boniface also complained about attacks of the sickness. I myself was not the least indisposed, even for a minute—surely a rare case. In these circumstances I soon took a great delight in the sea-voyage, so that I began to feel in my heart somewhat sorry that it would not last longer. In the course of time almost all the other guests reappeared, and then a friendly, lively and childlike manner of acting gradually evolved among our group of passengers—a manner I had never witnessed since I grew into manhood. The hours of meals, four times a day, turned into hours of real pleasure of conversation whilst we feasted like princes. The other hours proved continuations of pleasurable occupation: here we had access to a selected library of books; there were cozy compartments for players. All around were comfortable lounges; on deck there were plenty opportunities for walks and spying for passing ships, floating icebergs, whales and other sea-fish. The formations of the waves never ceased to attract our attention and in the evening the phosphorescence of the sea kept us on deck till late. At night we all assembled in the drawing-room where music, singing and dancing led eventually to droll plays of childhood days, giving rise to unbounded humor.

All the while we were enjoying the carefree life of children, the prince of the ship, the captain, watched over us all like a father. He was a man of moderate stature, stoutly built, thick-set, rather serious looking, a strict disciplinarian

but just in his dealings with the passengers. Now and then a furtive smile lighted his face. I can still see him in my mind, how on a Saturday afternoon he stood on deck in front of his cabin, head uncovered, a cigar twirling in his mouth, now looking down on the wild, towering waves, then looking up to rising blackish clouds in the heavens, apparently thinking over in his mind some eventual dire developments. The eyes of all passengers were fixed on him as on a barometer. Even the sailors stood still, awaiting his orders. Suddenly he gave the signal to put up more sails, as the wind was coming from the Northeast. As soon as he had given the orders, he quietly and calmly entered his cabin. The wind remained consistent and did not turn into a dreaded Western storm. It was at this time the ship, within twelve hours, traversed about two hundred English nautical miles. This same man became insane on a return-trip from America and attempted repeatedly to lead the *Washington* to ruin.

On Sunday evening we buried the body of a wealthy Irishman who had died the previous day. We let the body gently slide down into the waves, burying it as solemnly as possible with all Catholic rites. It turned out to be an edifying ceremony: the whole day there was general mourning on the ship. "Last evening" a young, jolly man from Westphalia remarked mournfully, "our friend ate with us and this evening we have to eat without him."

Reports on the progress of our voyage, which were published every day at noon, made us expect to see the American continent on June 2nd at 10 o'clock in the morning. At 9 o'clock everyone was on deck; those who possessed telescopes kept them in readiness. The pilot had been taken on board some time during the night. Ten minutes to 10 o'clock the cry went up suddenly: "Land! Land!" And then a scene of rejoicing followed which has to be seen to be appreciated; it cannot be described. Some who had been seasick and in bed the whole time, had themselves taken to the deck, and in view of solid land became well. At noon we sat down at the table for the last meal which was more sumptuous than all previous repasts. The captain treated us with wine in a way made possible only because of the rich storage in the ship's cellar.

At 3 o'clock in the afternoon the *Washington* was anchored in dock in the incomparably beautiful bay of New York. We soon took leave of the ship which had become so dear to us. There-

upon followed an incident which became very painful to me: I had to part company from the beloved Father Boniface. A young theologian from Suevia and I put up at the hospitable Redemptorist Fathers. Father Boniface with his group remained near the port in order to leave the next day for Pennsylvania. This leave-taking became the harder because it was only then that I felt the burden of lonesomeness in a strange country. It was to be a sort of anticipation of a still heavier depression in later years.

Even on our first drive through the city we were cheated shamefully. The taxi-driver noticed too well that we were "greenhorns." When, a few days later, we left New York, our trip inland turned into an uninterrupted chain of scrapes and mishaps, a description of which would fill a book: it was the beginning of my missionary life. In New York I met two of my former fellow-students, the good Father Ruland, a Redemptorist, and the lovable Father Kobler, a Jesuit, now Professor at Innsbruck.

On the Thursday before Pentecost (June 6th), my young companion and I went on board a big steamer in the Hudson River and sailed up to Albany, the capital of the State of New York. We were just in sight of the city, when our steamer suddenly struck a sandbank and foundered. A smaller steamer came to the rescue. All passengers, along with their luggage, were transported; but the two of us were kept back. It was the first time that I was frightened to the utmost. With pitiful lamentations and implorations we finally were considered to the extent that a canoe was lowered and we were taken into it to be rowed to the shore. About ten steps from land one of rowing sailors suffered an epileptic attack, fell upon me and we both tumbled into the water. It took great pains to draw us out of the water and bring us back on the steamer. Towards evening our steamer was set afloat and sailed up to the city. There they did not want to return our luggage and finally we had to pay dearly to redeem it. An agent, a former revolutionary soldier in Baden, got a hold of us and took us into a veritable robbers' den instead of a decent hotel. We counted the minutes till we were freed from this hellish place on the following morning. A miserable wooden box (as were then used for immigrants) took us in and we now had to travel for the next thirty hours in this railroad box. What a horrible night! What a terrible trip! In this situation I could not help thinking about condi-

tions in the steerage of an emigrant ship and the life of the people forced into it.

The next place where we stopped was Buffalo, having passed through Rome, Syracuse and Rochester. Buffalo, called the Queen of the Seas, could not have a more beautiful location. Yet I will pass over in silence most willingly and let it known only to God to whom I offer it as a sacrifice, what had happened there, before I entered the city. All I say is that I came very close to being killed.

On the following Monday I delivered my first sermon in America in the church of the Redemptorist Fathers. In the afternoon we went up to the famous Niagara Falls in a smaller steamer. Again I met with a disaster. No sooner had we steered into the open Lake Erie from which the Niagara River derives than a current caught the ship and heeled it over so much that it came near to capsizing. Even the captain and his crew stood aghast. At the Falls I was again recognized as a priest and became the butt of ridicule and annoyances, so that at last I hid behind barrels and boxes on the ship to avoid these vexations.

In Buffalo my companion left me to remain there. (Note: He was the theologian, John Michael Steger, born January 25, 1837, at Steinbach, Diocese of Augsburg, was ordained priest in Buffalo on July 1, 1851, returned to Germany in 1897.) On the following day someone put me on a steamer to continue my travel route. The steamer was about to move, when I noticed that the drayman who was to take my valuable luggage had not yet appeared. Perhaps he had driven to another place maliciously. In the nick of time, we found him and recovered my own property. When later the tickets were collected, I got into more trouble: I had boarded the wrong ship. The crew of the ship became so enraged that I expected every moment to be thrown into the water or at least put off on the beach at a solitary spot. I lay the whole night on the bare deck in the open air. When we landed the next morning in Detroit, I was frozen stiff and I shivered as if I had a high fever. In the house of the Redemptorists I found good care and recovered.

On Thursday afternoon I was taken to the depot just at the moment when the train was leaving. I had to pay a few additional dollars to get a ticket for the next passenger train, which was an express. My companions took me to a first class car and I felt fine as I sat on the soft cushions. At 7 o'clock the train began to move and the

conductor appeared to collect the tickets. Great shock! I again had the wrong ticket. I was taken by the arm and led out. I did not know whither. Fortunately I was again placed in a wooden car jammed with people. There I was shoved from one seat to another till at length I did not have any. I sat down on the floor. At last a Swede who spoke German took pity on me and captured a seat for me. My neighbor, a seventeen year old rascal, leaned on me the whole night and every time I shoved him to the other side, he fell back on me.

I could not sleep a wink the whole night. Towards midnight I noticed, at a turn of the road as I looked out of the window, another train coming in the opposite direction. The engineer must have also seen the light of the other train, because the brakes rattled and a few minutes later we were on our way back to the station, where we had been put on the wrong track. The two trains were hardly one hundred steps apart when we turned back. One danger was averted and a new one appeared. An hour later sparks and flames flew around our car so that it appeared as if everything was on fire. The flames increased with every second and soon we smelled fire coming from up front. Yet everybody seemed to be sound asleep. Evidently I was again placed in danger of death. I could not sit still. I pushed my Swedish friend so that he awakened. At the same moment the train began to stop. Before long the train was again running at high speed till we arrived at New Buffalo on Lake Michigan. It was 6 o'clock in the morning. But what did we see? The two baggage cars in front were almost totally burned and of our own car several sections were burnt. The passengers stood in front of the wrecked cars lamenting and writhing: only a few things could be recovered. The numbers on the packages were read several times. My number was not mentioned. Apparently my luggage, representing a value of about 3,000 Gulden (about \$2,500), was lost. I requested the baggage men over and over to separate the heap of ashes. And lo, a miracle! My boxes lay on the bottom intact, covered with ashes. I felt like falling on my knees and thanking God with tears of joy.

After breakfast we made ready to go on board a ship. However, while I was crossing the bridge leading to the ship, a plank broke under my foot and I slid down into the hole up to my arms. I had a hard time to keep hanging till I was drawn

up. We passed Chicago about noon. Dark night had set in when all of a sudden, to the front, hundreds of lights loomed about the distant shore of the bay. "He is," said I, a friendly man: the Milwaukee!"

(To be continued)

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

Anent a Weninger Biography in English

IN THE NOVEMBER ISSUE of *Social Justice Review* reference was made to the efforts of a number of scholars to publish an English biography of the famous pioneer Jesuit missionary in the United States, the Rev. F. X. Weninger, S.J. It will be recalled we expressed our regret that one particular effort in this direction had remained an unfilled task, although the author had gone a far way toward the achievement of his objective. We wrote about the extensive work of the Rev. Murtha J. Boylan, S.J., whose biography of Father Weninger remained uncompleted because of the author's untimely death in 1954. Our special interest in a published history of the life and labors of Father Weninger is motivated by various reasons not the least of which is the fact that Dr. F. P. Kenkel, the late director of the Central Bureau and editor of *SJR*, had collaborated with Father Boylan in his venture.

Recent weeks have brought us the very heartening news that another Jesuit Father, Reverend Henry Regnet, now assigned to Kapaun Memorial High School in Wichita, Kansas, has been assigned the task of bringing to completion the work of his confrere. In a letter to the Central Bureau librarian, Father Regnet disclosed that forty years ago he entertained the idea of writing a biography of Father Weninger in the English language. He was prevented from carrying out this task because of the pressure of other duties. We look forward with anticipation to the publication of Father Regnet's study.

The short article on Father Weninger in our November issue also elicited a response from one of our foremost collaborators, Rev. F. X. Weiser, S.J., of Weston College. Father Weiser informed us that in 1937 he published a short life of Weninger in the German language under the title *Ein Apostel der Neuen Welt*. Father Weiser's book, published in Vienna where he resided at the time,

was a source of inspiration and information to the late Father Boylan. With his wonted generosity, Father Weiser presented the Central Bureau Library with a copy of his work. Assuredly the

German-Americana section of the Central Bureau Library is much the richer for this acquisition, and we are duly grateful to our learned confrere at Weston college.

Book Reviews

Received for Review

- Friedman, Philip, *Their Brothers' Keepers*. Crown Publishers, N. Y. \$3.00.
- Grabowski, Stanislaus J., *The Church*. An Introduction to the Theology of St. Augustine. B. Herder Book Co., St. Louis. \$9.50.
- John of the Angels, O.F.M., *Conquest of the Kingdom of God*. Cross and Crown Series of Spirituality. Trans. by Cornelius F. Crowley. B. Herder Book Co., St. Louis. \$3.95.
- Landheer, B., *Social Functions of Libraries*. The Scarecrow Press, Inc., New York. \$6.00.
- McLaughlin, P. J., D.Sc., *The Church and Modern Science*. Philosophical Library, New York. \$7.50.
- Who Cares?* about human relations... A selective and critical Bibliography deeply concerned with the human relations of family, community, ethnic and racial groups, religion, education, business and industry. Prepared in committee by the New Jersey Library Association. The Scarecrow Press, Inc., N. Y. \$3.00.

Reviews

- Chardon, Louis, O.P., *The Cross of Jesus*. Volume I. Translated by Richard T. Murphy, O.P. Herder Book Co., St. Louis, 1957. 304 pages. \$4.25.

THE CROSS AND CROWN SERIES of Spirituality is doing a great service to readers, especially to historians of spirituality, by its editions and translations of writings from earlier centuries. *The Cross of Jesus* is a seventeenth century work by Father Chardon, one-time assistant master of novices in a Dominican convent in Paris.

What does the author mean by "the cross?" Father Chardon's own words: "When I speak of the cross, I understand that which, because of the separation which it causes in the faithful soul, disengages it from everything that gives sensible consolation in this life."

Three parts make up the volume I: 1. grace and the Mystical Body in view of the problem of suffering; 2. practical illustrations; 3. grace and the participation in the life of Christ. The last seven chapters of part one are a series of beautiful meditations on Mary and her sufferings.

Father Richard T. Murphy, O.P., professor of Sacred Scripture at the St. Rose Priory in Dubuque, Iowa, deserves congratulations for the very readable translation.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Meany, George, et al., *The Shorter Work Week*. Papers Delivered at the Conference on Shorter Hours of Work, Sponsored by the American Federation of Labor and Congress of Industrial Organizations. Public Affairs Press, Washington 3, D. C., 1957. Pp. 96. \$2.50.

In the Middle Ages in many places almost one-half of all the days of the year were holy days and holidays. It was only with the advent of Protestantism, especially Calvinism, that there began an apotheosis of work, making "industry" (busyness) a capital virtue or even an end in itself. We must be aware of the possibility that this perversion of the hierarchy of values has not left us entirely unaffected. Otherwise we would not cast such a weary eye on publications like the one here under review.

Yet this inconspicuous booklet can rightly demand our earnest attention. It just about exhausts all that can be said with regard to its topic. To the careful reader it becomes rather obvious that the contributing research directors of leading unions make an honest attempt at objectivity and at a balanced view of the relationship between work and leisure. George Brooks of the International Brotherhood of Pulp, etc., Workers, e.g., goes so far as to state that "there is no evidence in recent experience that workers want shorter daily or weekly hours." (p. 18) What many do want is overtime pay. He suggests that we "avoid the assumption that all work is necessarily evil." "For many," he goes on to say, "work is a meaningful part of their lives and it is not necessarily anti-union for them to prefer their current work week with higher income to some shorter work week." Nat Goldfinger, AFL-CIO economist, tells his colleagues that "the reduction of working hours is not a cure-all solution for the difficulties faced by workers and unions" in the case of technological unemployment. (p. 51) Barkin of the Textile Workers emphasizes that "American industry is sufficiently dynamic... not to need the additional stimulus which would come from shorter hours." (p. 59) Peter Henle (AFL-CIO) has enough humor to ask whether "the American woman wants her husband around the house for three consecutive days in the week." (p. 83)

Two important problems have not been adequately discussed in this book: the question of the cost of shortening the work week, and the question of leisure: what to do with the time gained? Otherwise the book is to be recommended not only to those who wish to know the union point of view, but to all who look for an over-all presentation of the pros and cons of shorter hours of work.

DR. FRANZ H. MUELLER
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O'Mahoney, Joseph C., et al., *The Challenge of Automation*. Papers delivered at the National Conference on Automation. Public Affairs Press, Washington 3, D. C., 1955. Pp. 77. \$2.50.

Schultz, George P., and Baldwin, George B., *Automation. A New Dimension to Old Problems*. Annals of American Economics. Public Affairs Press, Washington 3, D. C., 1955. Pp. 20. \$1.00.

These two publications make for truly thought-provoking, even delightful, reading. It has cured this reviewer of his preconceived notion that "automation" is merely a new, fashionable name for an old phenomenon, viz., mechanization and the progressive use of labor-saving devices. One begins to realize that it is indeed a second Industrial Revolution, the economic and social consequences of which are liable to become more far-reaching and pervasive than the first, especially if thought of in connection with the use of atomic energy. It goes without saying that the eleven papers delivered at the National Conference on Automation, sponsored by the CIO, are not all of the same quality. Neither do they represent the same point of view. By and large, however, their level is high and it is obvious that practically all speakers dealt with their topics in a conscientious manner. People who, like this reviewer, have received their sociological training some thirty or forty years ago, cannot but realize that here problems are confronting them that can no longer be dealt with within the frame of reference of by-gone days. Principles, of course, remain unchanged, but outlooks and interpretations must be adjusted to developments which are truly revolutionary.

Even though Schultz and Baldwin speak of "new dimensions to old problems," they are actually proving to their readers that the problems *are* new and that "automation" is no synonym for technological change. They argue that lack of manpower skills will prevent this movement from gathering momentum, disrupting society and causing widespread dislocations in the economy as it speeds over the face of the earth. And yet they do acknowledge the fact that displacement of labor will be the major social problem connected with automation.

It is gratifying to see that the authors of both publications, men of politics, of learning, and of labor, are no alarmists. They see the seriousness of the problems to which automation is giving rise; yet they are no "Luddites" (like the machine-destroying craftsmen of the early 19th century). As a matter of fact, all welcome this development as an opportunity which may benefit mankind, provided man is ready to see and meet its ethical and social implications.

As a marginal note: D. P. Campbell's concept of production (The Challenge . . . p. 21-23) is not in keeping with that of modern economics, which includes services in the utility-creating function of production. The concepts of "feed-back" control devices or servo-mechanisms should be explained more thoroughly to the non-expert reader.

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At present Fulbright Visiting Professor
at the University of Vienna, Austria.

Goldberg, Arthur J., *AFL-CIO Labor United*. McGraw-Hill Book Co., Inc., New York 36, N. Y., 1956. Pp. XIII + 319. \$5.00.

Arthur Goldberg, a lawyer by training and experience, and for many years a counsel or general counsel of various top organizations in the American labor movement, has written a book that gives much more than its title promises. He does not tell us merely the story of the AFL-CIO merger, but presents—as the dust-jacket correctly states—"a swift and dramatic narrative of how a new and formidable power grew up" in America. It traces the roots of our present-day union movement and does it in an admirable way. The "Summary" on the origins of the AFL and CIO will prove to be extremely helpful to those who study and/or teach Labor Problems in the United States.

After telling the story how unity was eventually achieved, Goldberg discusses the constitution of the combined organizations and its implications. Other than Jack Barbash in his "Labor Unions in Action," who discusses "ticklish" questions of union policy in a somewhat careful if not evading manner, Goldberg almost alone takes the steer by the horns and answers such important questions as: Will this merger lead to a labor monopoly? What about Communism and corruption in the unions? What are the unions doing about racial discrimination in their own ranks? What is the public policy of the new federation going to be? This reviewer did not get the impression that the author attempted to write an apologetic for unions. Naturally, as a union man, he sees things his way; but he is convinced, or so it seems, that what is good for the nation is good also for the unions. The thirteenth chapter deals with "labor's future role," an interpretation which should interest friend and foe of the unions. Goldberg's own position in the union movement, and his intimate knowledge of the formal and informal aims of that movement give great weight to his interpretations and forecasts.

The body of this book was written prior to the final merger; but the author revised the manuscript and brought it up-to-date (which was February, 1956). Since his "Postscript" (p. 228-232), written in July, 1956, nothing has happened to reduce the accuracy of this book which may become a "classic" (like, for instance, Perlman's *Theory of Unionism*) among American publications in the field of social history or history of social thought in general, and of labor history and labor ideology in particular. The book, which has forewords by George Meany, president of the AFL-CIO (who emphasizes that the book does not reflect the official view of the AFL or CIO), and of David J. McDonald, President of the United Steelworkers of America, of which Goldberg is general counsel, presents in twelve appendices important factual material, such as the texts of the constitution of the joint organizations and of the No-Raiding Agreement, and lists of the officers and of the affiliated unions, all which prove useful for reference purposes.

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THE C. V. AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CENTRAL BUREAU ANNUAL APPEAL

AMONG THE RECOMMENDATIONS passed by the 102nd Annual Convention of the Catholic Central Union last August was one authorizing the director of the Central Bureau to solicit financial assistance to supplement the institution's regular income from its Foundation Fund. The recommendation implied that the appeal for aid be sent out around Christmas, as has been the practice ever since this annual solicitation was inaugurated over fifteen years ago.

The Central Bureau's director would like to mention a few relevant facts, known to those associated with the institution in any capacity, but perhaps not appreciated by the public at large. It should be known that the Central Bureau needs additional financial support for the benefit of the various causes it espouses—causes which are directly and intimately related to the welfare of souls and the success of the Church, such as the missions, refugee relief, cooperatives, parish credit unions, etc., etc. We are definitely not asking for help to repair or improve our properties, to raise the salaries of our staff members, etc., although additional funds could certainly be used to good purpose in this direction. Actually our Christmas appeal begs support for others, not for ourselves. It is not really the Central Bureau which will benefit financially by the generosity of our patrons. Hence we are not hesitant to come back year after year to our friends; we come to them in the name

of Christ on behalf of a cause which, in the last analysis, is His.

In this spirit Msgr. Suren sent out the following letter of appeal early in December:

DEAR FRIEND OF THE CENTRAL BUREAU:

"If history shows that ever since the origins of the Church laymen have taken part in the activity which the priest carries out in the service of the Church, it is true that today more than ever they must lend this collaboration with greater fervor 'for building up the Body of Christ' (*Ephesians* 4:12) in all forms of the apostolate, especially when it is a matter of making the Christian spirit penetrate all family, social, economic and political life."

This impressive statement was made by His Holiness Pope Pius XII in the course of his memorable address to the recent Second World Congress of the Lay Apostolate in Rome. It strikes me as being a singularly concise and accurate expression of what the Central Bureau has essayed to discharge as its assumed responsibility this past half century. Essentially our institution, lay in character, exists and functions solely for the extension of Christian idealism to all facets of human life and activity. It is exclusively an instrument at the service of Holy Mother Church.

To continue our many-sided program of Catholic Social Action without curtailment and possibly to extend

that program, we appeal to your generosity for any financial assistance you may give us at this time. Your assistance is earnestly solicited and will be profoundly appreciated. May we hear from you soon?

Wishing you a Blessed Advent and a Joyous Christmas, I beg to remain

Devotedly yours,

RT. REV. MSGR. VICTOR T. SUREN

Dates Set for Next National Convention

THE RIGHT REVEREND MONSIGNOR Joseph A. Vogelweid, P.A., V.G., of Jefferson City, called a special meeting on November 3 for the purpose of making preliminary arrangements for the 1958 general convention of the Catholic Central Union and the National Catholic Women's Union. In attendance at this meeting, besides the Very Reverend Monsignor Paul U. Kertz and representative men and women of Jefferson City, were the director of the Central Bureau, the president of the Catholic Union of Missouri, Mr. Herman J. Kohnen, the president of the Missouri Branch of the NCWU, Mrs. Teresa Schroeder, and the secretary of the Women's Branch, Miss Amalia Otzenberger.

A week prior to this meeting, His Excellency, Bishop Joseph M. Marling of Jefferson City approved the following dates for the convention: Saturday, August 2, to Wednesday, August 6. Deliberations at this preliminary meeting were restricted to a discussion of hotel facilities for meetings, housing etc., and general outline of the convention program. Shortly after the first of the year, local committees will begin to give their attention to particulars in arranging for the annual conclave.

Missouri Branch Acts to Eliminate Discrimination Against Non-Public Schools

IN THE WARDER'S SECTION of this issue of SJR, a pending bill is discussed which would grant relief to non-public schools from certain tax discrimination. For more than a year, the Catholic Union of Missouri, through the chairman of its Committee on Resolutions, Mr. Cyril T. Echele, has been engaged in promoting the passage of the bill in question. Letters have been sent out to all affiliated societies urging the members of these societies to write letters to their Senators in Washington, urging the passage of this bill known as H. R. 7125. Mr. Echele has also communicated with Mr. John P. Pfeiffer, chairman of the Central Verein's Committee on Public Affairs, suggesting that other State Branches follow the lead of the Missouri Branch in urging the passage of this bill.

Largely through such efforts as those of Mr. Echele, H. R. 7125 passed the House of Representatives successfully. It is now awaiting action by the Senate Financial Committee.

Kansas State Branch Convention

THE LAST STATE BRANCH of the Catholic Union to hold its annual convention in 1957 was the Catholic Union of Kansas, which assembled for its 51st annual meeting in St. Joseph's Parish, Andale, as the guests of the Rt. Rev. Msgr. J. A. Klug and his parishioners.

The convention opened officially with a Solemn Mass at 9:30 A.M. Msgr. Klug celebrated the Mass and was assisted by Rev. Stanislaus Esser and Rev. Robert Smith who served as deacon and sub-deacon respectively. An eloquent sermon was delivered by the Most Rev. Mark K. Carroll, Bishop of Wichita, who spoke on Christian hope. Thus Bishop Carroll again demonstrated his keen interest in the Catholic Union. It is the practice of His Excellency not only to attend the annual conventions of the Kansas State Branch but to actively participate in the convention through his eloquent sermons and addresses for which he is deservedly renowned in the Catholic Church of the United States.

Immediately preceding and following the Solemn Mass, sectional meetings of the delegates were held. Sectional meetings, which are a feature of the Catholic Union conventions, are panel discussions devoted to various subjects directly related to the program and welfare of the State organization. From these sectional meetings come recommendations which are acted upon by the delegates at a general business session in the evening.

A spirit of cordiality is another characteristic note of Catholic Union conventions. Local people extend themselves in providing splendid hospitality. Not the least feature of this hospitality this year were the sumptuous meals served by the members of the Altar Society of St. Joseph's Parish.

In the afternoon the delegates of the Catholic Union were joined by members of the Kansas Branch of the NCWU at a mass meeting which was called to order at two o'clock in St. Joseph's Church. On this occasion the Most Blessed Sacrament was temporarily removed from the tabernacle. The meeting began with an address of welcome by Msgr. Klug. He was followed by the presidents of the local societies of men and women, Mr. Oscar Peltzer and Mrs. Susan Lies, who also extended a hearty welcome. The high point of the program was reached when Dr. B. N. Lies, president of the Catholic Union, introduced the principal speaker, Mr. Walter L. Matt, distinguished assistant editor of *The Wanderer* of St. Paul. Mr. Matt, who has achieved a reputation for his incisive and thought-provoking editorials on modern questions, spoke on "The Challenge of our Time." He alluded to the urgent problems besetting our nation today and suggested that we had better solve our domestic problems before endeavoring to lead the world out of its chaos. Mr. Matt was accorded liberal applause at the conclusion of his address.

Not the least important of the afternoon's addresses was that delivered by Dr. Lies who spoke on the motto of the convention: "The need for charity has not diminished; rather it has increased." This motto was taken from the letter of Our Holy Father to the Bishops of the United States, sent in conjunction with the relief collection taken up in all our churches on Laetare Sun-

day. Dr. Lies's address, although brief, contained much substance and will be published in *Social Justice Review*.

The delegates at the convention were very happy to congratulate one of their number who had only a short time previously attained the presidency of the National Catholic Womens Union—Mrs. Blanche Bachura of Andale. Mrs. Bachura addressed the delegates after Dr. Lies. At the conclusion of her address the Blessed Sacrament was brought back to the tabernacle and Benediction was imparted to the delegates.

The most important business transacted during the general business meeting in the evening comprised the taking of necessary action on the reports submitted by the various Sections. The Section on membership recommended: That the pastors of affiliated parishes invite other pastors to send delegates to inter-parochial meetings; that better attendance at local meetings might be secured through the appointment of a Catholic Action committee—whose function would be that of a program committee; that parishes should share information with one another in reference to good programs, proper speakers, etc.

The Section on the annual charity social recommended: That the social this year be held in Colwich, the date to be determined by the local pastor; that other details relating to the social follow the pattern of other years.

The Section on home missions, the Central Bureau and Chaplains' Aid recommended: That the proceeds of the inter-parochial social be disbursed as follows: 50% to Villa Maria and the parish at Mulvane; 20% to the Central Bureau for its support; 15% to the Central Bureau for Chaplains' Aid; 15% to be retained by the Catholic Union for operational expenses. This Section also recommended that individuals and societies be encouraged to make donations to Villa Maria and to promote the sale of subscriptions to *Social Justice Review*.

The Section on inter-parochial meetings proposed the following schedule: The November meeting at St. Rose in Wellington; the December meeting at St. Joseph's in Ost; the January meeting in Colwich; the February meeting in Andale; and the March meeting in St. Mark's.

The Section on nominations submitted the following slate: Dr. B. N. Lies for president; Aloys B. Betzen for vice-president; Paul Martin for secretary, and Ed Blick for treasurer. All candidates were elected by acclamation.

The Section on resolutions submitted declarations on the following subjects: Our Holy Father, Devotion to St. Joseph, Youth, Integration, Problems of Labor, Deterioration of our Farm Population, and Radiation Hazards.

The Section on youth proposed the following: That parents join parish societies and thus give a good example to the young people; that each individual assume his share of social responsibility and not subscribe to the idea of "letting George do it;" that prayer and the reception of the sacraments be family exercises; that there be no lapse between membership in youth organizations and adult groups; that each parish, with the approval of the pastor, have a standing committee to pro-

mote the youth movement; that courses in preparation for marriage be made available to young people.

The general meeting gave recognition to one of its most deserving members, Mr. Peter N. Betzen, a faithful pioneer of the organization who was confined at St. Francis Hospital in Wichita because of illness. With his accustomed vigor and enthusiasm Father Michael J. Lies suggested that the Catholic Union adopt a positive approach to promote better Sunday observance by using the advertising media provided in the *Advance-Register*.

The Youth Section of the Catholic Union met concurrently and concluded its program with a rally and social hour on Sunday evening.

Catholic Family Life Ins. Convention

MORE THAN \$45 million worth of insurance among 35,000 members is in force in policies of the Catholic Family Life Insurance Society of Milwaukee. This information was disclosed in the report of President August Springob at the Society's Fifty-fourth general convention, held in Hotel Pfister, Milwaukee, on November 20. A total of 201 delegates representing eighty-one branches were in attendance. The Society is active in six midwestern states, and recently received licenses to operate in South Dakota and Michigan.

A Solemn Pontifical Mass was celebrated in old St. Mary's Church in the morning by the Most Rev. Albert G. Meyer, Archbishop of Milwaukee. In the sermon at the Mass, Msgr. John J. Grasser recalled that the Insurance Society was founded ninety years ago, principally for the benefit of widows and children who were left without support because pestilence had taken the lives of the breadwinners of the family. The Society grew rapidly in most parishes of Catholics of German descent. Msgr. Grasser said that today, even with the social security in the United States, there is still great need for family protection, because the first responsibility to provide for their families rests with individuals.

In his report as president, Mr. Springob stated that the assets of the Society had increased \$2 million in the four years since the last convention. He said that, while a wide range of types of policies have been introduced in recent years to meet present-day conditions, the organization's original ideals, formulated ninety years ago by Bishop Martin Henni, Milwaukee's first Bishop, remain the same. It is an organization, he said, that is owned by and operated for its members, providing insurance by Catholics for Catholics, with absolute security for the protection of dependents, and with spiritual as well as material benefits. The President said that in the past four years, more than twice the amount of benefits paid to heirs went to living members, accenting the popularity of the newer type of policies. Among these are pension plans for lay teachers in Catholic schools, and a student-accident policy for pupils in parochial schools. Within the past four years, the Society has given loans to twenty-six parishes for the building of churches and schools. It also carries investments in bonds of Catholic parishes, hospitals and

institutions in excess of \$2 million in value. President Springob described the CFLI of Milwaukee as a "mutual help and self-help, non-profit society, which divides its profits among the members in order to reduce the cost of their insurance protection, through the payment of liberal dividends."

During the business session of the Society, Edw. J. Kastenholz, K.S.G., was re-elected chairman of the Board of Directors. August Springob was renominated president, and Albert Schifferle of Hewitt, Wisconsin, was re-elected to the Board of Directors. Fred Weber, of Kenosha, was elected to the Board. At the banquet on Wednesday evening, Circuit Judge William O'Neill spoke on "Fraternalism in a Free Society." Father Philip Schwab was celebrant of the Requiem Mass for deceased members of the Society which was celebrated in old Mary's Church on Thursday, November 21.

New Spiritual Director Assigned to Illinois Branch

THE CATHOLIC UNION OF ILLINOIS, state branch of the CU, was very much encouraged when on November 12 His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, sent the following official message to the Very Reverend Matt. Fischer:

"By this letter I appoint you Spiritual Director of the Catholic Union of the state of Illinois. I know that you will do a great deal of good for your group. May God bless you."

Father Fischer, who at present is the Praeses of the Chicago Kolping House, is well known for his ability as a preacher and his skill at organization. His appointment is properly considered a great blessing to the Catholic Union. We join Cardinal Stritch in extending to Father Fischer and the Catholic Union best wishes for paramount success.

Texas League Resumes Membership Drive

MR. JOSEPH A. KRAUS of San Antonio, chairman of the CU Committee on Membership, has properly begun his program for the current year by planning a drive for more members within his own state organization, the Catholic State League of Texas.

Early in November, Mr. Kraus called a meeting of the following officers: Mr. Nick Block, president of the Catholic State League, Reverend Albert A. Henkes, spiritual director of our national Youth Section, and Mr. Bernard Riper, president of the Texas Youth Section. Immediately after the first of the year, a drive for new members will be inaugurated. Presidents of the District Leagues in Texas will send circular letters and literature from the Central Bureau to all societies in the state organization. Last year a similar effort proved highly successful.

Branch and District Activities

Kansas

THAT THE STUDY of Catholic social principles by the laity is a prime need in the field of labor and management, was the theme of an address given at an interparochial meeting of the CU of Kansas. The session, attended by 110 members of the men's and women's Catholic Unions, was sponsored by the St. Rose Legion, in Wellington, on November 24.

In his address, Mr. Robert Pudden pleaded for a calm and objective study of the Church's teachings in the labor-management field. He showed that the true principles that should guide action are contained in the Papal Encyclicals and in the pronouncements of the U. S. Bishops. Apathy of our Catholic laity in regard to carrying these principles into actual every-day life in industry and social life was described as a major problem. The problems involved are not simple, and need deep study and thought, Mr. Pudden said. After his discourse, the speaker led a lively and interesting round-table discussion on a proposed "right to work" amendment, which is coming up for a vote in Kansas in 1958.

Victor Bieberle, president of the St. Rose Legion, welcomed the speaker and guests from the six parishes. Another feature of the meeting was a series of beautiful slides of Mexico, shown by Mr. and Mrs. Epperson. The pictures showed the beauty and bounty of the primitive areas of Mexico, which at the same time retain their deep Catholic traditions.

St. Charles, Mo.

At the semi-annual meeting of the St. Charles Districts, CU and CWU of Missouri, on November 24, in O'Fallon, members were asked to send letters to the U. S. Senators from Missouri and to the members of the Senate Finance Committee, asking for the removal of the burdening excise tax paid on certain items used by private and parochial schools. Members of the local Knights of Columbus, the Daughters of Isabella, and the Deanery Councils of Catholic Men and Women were also asked to cooperate in this effort.

At the separate session of the men, it was decided to donate \$25 each to the St. Joseph's Hospital Expansion Fund, in St. Charles, and to the Our Lady of the Rivers Fund, at Portage des Sioux, Mo.

The joint meeting of the men and women heard an interesting address on "The Maryknoll Missions in China," by Sister Rose Duchesne, a member of Maryknoll and a former resident of St. Charles. The Maryknoll missions in China, beginning in 1925, were described. Since the seizure of China by the Communists in 1949, Maryknoll carries on its Chinese program mostly from Hong Kong, the nearest outpost of the free world on the fringe of the Communist domain. The trials, problems and triumphs of the missionary work among the Chinese were described with detail and interesting anecdotes taken from real life. Msgr. Anthony T. Strauss welcomed and introduced Sister Rose Duchesne.

DECLARATION OF PRINCIPLES

Adopted by the 102nd Convention of the
Catholic Central Union (Verein) of America
Conducted at Allentown, Pa., August 24-28, 1957

(Continued)

Crisis in Education

In keeping with the Catholic Central Union's long-standing and principled opposition to Federal Aid to Education as a means of further intensifying the already dangerous centralization of power, we welcome the fact that, in the current sessions of the United States Congress, Federal Aid was once again defeated. In the knowledge, however, that the President of the United States, the National Education Association, and kindred school organizations have already expressed their determination to re-introduce Federal school aid legislation in the next session of Congress, we exhort our members to be on guard and to further familiarize themselves with the question at issue.

The mere fact that more than half of all Catholic children of elementary school age in the United States are now attending public schools—according to Fr. Joseph H. Fichter, S.J., of Loyola University of the South—and that this percentage will probably rise two-thirds within the next decade, makes it readily apparent why American Catholics, whose full share of paid-in taxes help to support these schools, dare not remain passive in this matter nor concentrate their attention solely on questions and problems pertaining to their own private and parochial schools. As a matter of fact, the future of our private and religious schools in America is so intimately related to and dependent upon the future of the tax-supported public schools that to ignore the latter or to disregard trends and developments currently in progress there, would be suicidal in the long run for our own private and religious school systems.

Since the problems facing the private and religious schools are in some respects similar to those facing the tax-supported schools—particularly with regard to their physical needs and financing—we again urge our members, as His Eminence Cardinal-Archbishop McIntyre put it, "to take a deep look" at what lies behind the endless propaganda of organized pressure groups in favor of Federal Aid to the public schools.

Mindful as we are, in the question of so-called classroom and teacher "shortages," of what Archbishop O'Hara recently termed "the statistical juggling act" of such agencies as the U. S. Department of Education in Washington, we deem it necessary to probe more deeply not only into the stereotyped arguments usually adduced for Federal Aid, but also to question what is behind the so-called crisis that has arisen in the American educational establishment.

In answer to this question, we should like to draw upon an article titled, "The Camel's Nose Under the School Tent," published last March by Roger A. Freeman, a man who was research director of the Education Committee of the U. S. Commission on Intergovernmental Relations, and who was one of the Committee of Four assigned by the Committee for the White House

Conference on Education to prepare an advance factual report on public school finance and Federal Aid.

According to Mr. Freeman, whose arguments and facts are accepted and underscored by many other eminent authorities, the crisis in educational accomplishments in the United States is nothing new nor surprising for those who have kept up with trends conscientiously. President Harold W. Dodds of Princeton University, for instance, has said: "High school graduates no longer have as firm a grasp on the basic 'three R's'—with all that they imply—as they had a quarter century ago."

Three out of every four freshmen entering the University of Nebraska in the fall of 1955 were not prepared for regular college English courses.

Rudolph Flesch's *Why Johnny Can't Read* remained on the best-seller list for many years.

History has become a thing of the past in many public schools; geography, an unknown and uninhabited territory.

U. S. News and World Report relates: "Many students (in European countries, including Russia) at sixteen have acquired an education that compares with of an American college graduate of twenty or twenty-two years."

The Educational Testing Service at Princeton found that seventy-one per cent of a group of prospective teachers of elementary arithmetic have a long-standing hatred of the subject. They drop it in high school as soon as allowed, avoid it in college, and return to teach another generation to detest it.

In the past five years, engineering degrees fell to less than half in the United States, while the Soviet Union was doubling its output of engineers.

Many see this crisis as due only to a lack of funds. They feel it can be cured by Federal Aid.

Mr. Freeman points out that the case of more finances for the public schools is commonly based on five mistaken beliefs:

1. That the schools are being discriminated against, or penuriously treated, in the allocation of public funds.

The fact is, says Mr. Freeman, that education has for many years been the largest item of public expenditure in the United States, next to national defense. It comprises about one-third of all State and local government expenditures and is gaining on all the other public services. Between 1900 and 1955, although public school enrollment doubled, school costs increased more than twelve times. As a matter of recorded fact, school funds have consistently risen faster than enrollment and are continuing to do so now. In short, the public schools are NOT being discriminated against and are in no sense penuriously treated.

2. That the schools are now receiving a smaller share of the national income than they formerly did.

The fact is, says Mr. Freeman, that expenditures for public education, in 1955 were 3.8 per cent of the national income, as compared with 1.5 per cent in 1900. The further fact is that the United States spends not only more money, but also a larger share of the national income on education than any other country of record, according to the World Survey of Education by the United Nations.

3. That the so-called shortages of teachers and classrooms are getting progressively worse and the schools are falling behind in meeting actual classroom needs.

The truth is, according to Freeman, that the number of teachers in the public schools has consistently risen faster than the number of pupils—the teacher-pupil rate being:

1 : 36.1 in 1900

1 : 30.1 in 1930

1 : 26.9 in 1955

Mr. Freeman insists that much of the teacher shortage is due to inefficient use of the already available teachers; that there is a tendency to limit rather than extend services of good teachers, and that, despite the declining financial rewards of a college education as compared with the manual trades over recent decades, teaching has been doing better than other professions in attracting candidates; and last year only 1.2 per cent of teachers in public schools left to accept other employment.

As to classrooms, there are many serious shortages all over the nation; but they can and will be met if we will avoid waiting for Santa Claus or Uncle Sam to provide them.

4. That the schools are being managed efficiently and are giving the most education for every dollar, but are not getting enough dollars.

The fact is, according to Mr. Freeman, that, since we are investing more money in education than in any other public undertaking except national defense, we should seek the cause of unfavorable results in *how* the money is being spent rather than in the *amount* we are spending. He cites Dr. Clarence H. Faust, president of the Fund for the Advancement of Education, who claims that, as compared to the need for buildings, teachers and added money, our school system "needs even more to find ways of making better and more effective use of its resources for the major purposes of education."

Hence it is, says Freeman, that many communities are not willing to tax themselves more heavily for what today's schools are actually giving their children. Yet non-public schools—despite their tuition charges—have been expanding their physical plants three times faster than public school enrollment.

5. That the states and communities lack the fiscal capacity to take care of the school needs and hence Federal Aid is necessary to provide adequate school support.

The fact is, says Freeman, that there is no Federal Aid except that taken from within the borders of the forty-eight states. The Education Committee of the President's Commission on Intergovernmental Relations found no state economically unable to support an adequate school system, and concluded that "federal aid is not necessary either for current operating expenses for public schools or for capital expenditures for new school facilities." Moreover, at the White House Conference on Education, the advance factual report of the Committee of Four on school finance and Federal Aid was altered before it was laid before the participants, with some of the questions changed in such a manner as to

make it difficult to vote *against* Federal Aid. Yet the 1,800 Conference participants found that "no state represented has demonstrated financial incapacity to build the schools it will need during the next five years."

Mr. Freeman therefore concludes that the sponsors of Federal Aid apparently have far more in mind than the several million-dollar-a-year initial program proposed. Their real purpose, he maintains, is "to get a foot in the door, to get the principle of Federal responsibility for the schools established," and then prove in subsequent years that ever larger amounts will be needed to run the schools.

Inasmuch as the Catholic Central Union has gone on record repeatedly with much the same argument, we again repeat what we have counselled before, namely, that it would be naive to assume that the Federal Government would spend several million or, for that matter, several billion dollars a year for any purpose and have nothing to say on how the money is to be spent. Sooner or later, Federal administrators would suggest that schools conform to their idea—even in a partisan political sense—of how the schools should be organized, how administered, and how and what they should teach. This, after all, is what has happened in all other major Federal grant-in-aid programs. History teaches that political power inevitably follows the power over the purse—or, as the United States Supreme Court put it in 1942: "For the government to regulate that which it subsidizes is hardly lack of due process."

Federal Aid, therefore, even in small amounts, would seem to be but the first fateful step in the nationalization of the public schools, with all the concomitant evils inherent in any monolithic State-controlled single system. President Eisenhower, while still the head of Columbia University, once said this about Federal Aid for the schools: "Unless we are careful, even the great and necessary educational processes in our country will become yet another vehicle by which the believers of paternalism, if not outright socialism, will gain still additional power for the central government. . . . Very frankly, I firmly believe that the army of persons who urge greater and greater centralization of authority and greater and greater dependence upon the Federal treasury are really more dangerous to our form of government than any external threat that can possibly be arrayed against us. I realize that many of the people urging such practices attempt to surround their particular proposal with fancied safeguards to protect the future freedom of the individual. My own conviction is that the very fact that they feel the need to surround their proposal with legal safeguards is in itself a cogent argument for the defeat of the proposal."

Again, in 1956, President Eisenhower warned of what he called "the growth of a swollen bureaucratic monster government in Washington, in whose shadow our state and local governments will ultimately wither and die."

We therefore exhort our members that in the current effort to cure the educational plight we are now in, we must not in our concern about a competitive race with Soviet Russia take steps making tragic prophecy of Abraham Lincoln's warning that "if this country is ever destroyed, it will be from within." What we must guard against is perhaps not so much the Soviets as our

own tendency to yield to expediency instead of facing up to problems.

These problems, insofar as our own Catholic schools are concerned, will indeed never be resolved, no more than they were in the earlier and more impoverished and primitive era of our immigrant forebears, by undue reliance on State or Federal aid. The undoubted teacher and classroom shortages existing in our own elementary and secondary Catholic schools will, to be sure, demand greater and greater sacrifices, though certainly no heavier sacrifices than were required in the so-called "steerage age" of our early American Catholic forebears. Some of these financial difficulties, however, as for example those posed by auxiliary or welfare services for the child, such as bus transportation, noon-day lunch programs, medical and dental care, etc.,—which are not of an educational nature but refer rather to general child welfare—can and should be resolved through State and national legislation. But they are not to be construed as favoring the school, but solely as a matter of justice and fairness to the parents of pupils who choose to exercise their natural and juridically established right to send their children to duly accredited schools of their choice, and who have a right to expect that their children, too, instead of being discriminated against by legislative fiat, will be equally protected by public provisions of health, safety and common welfare.

Over and beyond this, we Catholics should perhaps also be advised to learn from the shortcomings and mistakes that have been documentarily charged and proved against the public schools. If it be true, as columnist Dorothy Thompson suggested in the *Ladies Home Journal*, that public schools are becoming more and more "costly palaces," more reminiscent of elaborate country clubs and ornate recreational centers rather than genuine dispensaries of knowledge and culture, perhaps it were time for Catholics, too, to pay heed to such admonitions as have often been sounded by competent Church authorities, as for example, the Most Rev. Bishop Leo A. Pursley of Fort Wayne who, in a recent public warning concerning what he called "the relentless demands of material expansion" of our Catholic schools, admonished that "the need of money, however urgent, does not justify every means of getting it." Bishop Pursley warned that the spirit of materialism, so prevalent today among the secularists—including the educational "progressivists"—"will not come knocking loudly at the monastery or convent or parish gate." "But we have no assurance," he said, "that it will not crawl through the key-hole," since "the devil is a master of the subtle approach and the act of concealment."

Rightly the prelate continued: "Today we are pressed and distressed, perhaps as never before, by the relentless demands of material expansion. It is humanly impossible to meet these demands without an equally relentless concentration of thought and expenditure of time and energy. For that very reason we shall be wise to remember that we cannot so readily make a virtue out of every kind of necessity; and the need of money, however urgent, does not justify every means of getting it."

If we cite this timely word of caution, it is merely to remind our members that in the matter of continued

provision for our own schools, we dare not succumb to the fallacy so common today in any discussion of the problem confronting the public schools, namely, that physical plants alone, money alone, are the primary, if not exclusive, requirements. The point always to be kept in mind is that, where our Catholic schools are concerned, our solemn obligation as Catholics is to build and maintain by all means, and even by superhuman Christian sacrifice, schools without frills, work centers, study centers, such unadorned and totally dedicated and designed, as Pope Pius XI tells us, to form good Christians and hence good citizens, prepared to meet their obligations as members of civil society.

Let this continue to be our sole end and object and we shall have no reason to make apology for our schools. With continued hard work, sacrifice and prayer, our private and religious schools will flourish and prosper and we shall have nothing to fear from the public schools.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to the Central Bureau

Previously reported: \$1,480.95; Dr. B. N. Lies, Kan., \$25; Holy Name Society of St. Basil, Pa., \$7; M. Wittman, N. Y., 75c; St. Patrick's Mission Society, Kan., \$15; C. B. Assistance Fund, \$100; Mary J. Meurer, Ark., \$5; John A. Graser, N. Y., \$5; Total to and including November 29, 1957, \$1,638.70.

Chaplains' Aid

Previously reported: \$59.50; St. Francis de Sales Benevolent Society, \$7.55; CWU of New York, Inc., \$25; St. Louis and County District League, \$7.55; Total to and including November 29, 1957, \$99.60.

Christmas Appeal

Previously reported: \$60.00; Nicholas Dietz, Jr., Neb., \$20; Mrs. Peter Lorges, New York, \$20; Mrs. Margit Wiktorin, Ohio, \$5; Rudolph Schick, N. Y., \$1.75; Total to and including November 29, 1957, \$106.75.

Catholic Missions

Previously reported: \$1,041.91; Mount Mercy Academy, Mich., \$33; Philip W. Kleba, Mo., \$10; John A. Graser, N. Y., \$1; CWU, New York, Inc., \$15; St. Boniface Society, Conn., \$25; Mrs. Mary Sterehale, Ill., \$5; Anthony Kenkel, Md., \$10; Marie Brenner, N. J., \$3.75; Mrs. Mary Jordan, Mo., \$1; Sr. M Gerentrud Huser, Ill., \$166; Mrs. Stella Wilmering, \$3; Theresa Weiss, Md., 75c; Total to and including November 29, 1957, \$1,315.41.

European Relief

Previously reported: \$285.00; Mrs. A. Behrens, Mo., \$3; Ilse Kwiatkowski, Mo., \$1; Total to and including November 29, 1957, \$289.00.

St. Elizabeth Settlement

Previously reported: \$14,934.62; Designated Gift, \$30; United Fund, \$1,725; From Children Attending, \$840; Soroptomist Club Christmas Gift, \$40; Total to and including November 29, 1957, \$17,569.62.